

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

JACKSON, MISSISSIPPI, DECEMBER 21, 1916

NEW SERIES, VOL. XVIII, NO. 51

Yazoo Association is to have a fifth Sunday meeting at West.

The Hobolochitto Association has a fifth Sunday meeting at Poplarville. They have a good program.

Pastor Smock becomes associate pastor with Dr. Ben Cox at Central church, Memphis, January first. He remains pastor at Coldwater and Ebenezer.

More churches are adopting the budget plan of contributions. Is yours? It is the hope of the cause to keep every interest on our hearts and constantly supported by our gifts.

Rev. J. C. Robinson, of Dallas, Texas, has been called to Canton, in this State, and has accepted. Brother Robinson was reared close by in Rankin county, and attended Mississippi College.

This office was pleased to have a call from Dr. B. F. Riley, who is charged with the securing of \$50,000 from Southern Baptists for the Negro Baptist Theological Seminary at Memphis, Tenn.

Now comes the news from New Orleans that the Sunday afternoon train from New Orleans to Mobile will have a special coach for the drunken men. What a commentary on the rum-soaked city!

The new combined mission journal is a live magazine. If you will send us one new subscriber to The Record, enclosing \$2.00, we will give you a year's subscription to "Home and Foreign Fields."

Rev. G. W. Riley resigns at Houston, Miss., to accept a call to Plano, Texas. They will be very pleasantly located out there, but we shall greatly miss him and his good wife, who is president of the State W. M. U. in Mississippi.

Rev. T. L. Sasser has resigned the Brooksville church to enter the Seminary, February first. A good man doing a wise thing. Brooksville is a good field for some good man. May the Lord direct in selecting his successor.

The minutes of the recent State Convention are out and are well gotten up, a credit to our recording secretary, W. E. Lee, who wrote them, and to Hederman Brothers, who did the printing. Send to J. B. Lawrence if you wish a copy.

The church at Mart, Texas, seems to have gotten into the habit of raising the pastor's salary, at least since J. W. Mayfield went there. For next year they go from \$2,100 to \$2,400. Their total budget of contributions for next year is \$5,000.

Brother G. W. Knight calls attention to a mistake in the printing of his article last week. What he said was that four per cent (not forty) of the Methodists in Mississippi take their denominational paper. He thinks even this is better than Baptists do.

One of the very best papers in the world is the Sunday School Times. It has contributed articles and editorials that will help anybody to be a better Christian and more useful in the kingdom. It costs \$1.50 a year. If you will send us one genuine new subscription to The Baptist Record with \$2.50 we will send you the Sunday School Times for one year. You will do yourself and your friend a service.

Some brother refers to Paul and Moses as having expressed a willingness to go to hell that others might be saved. This seems an entire misunderstanding of the language which is apparently referred to. Paul said, "I could wish myself accursed from Christ for my brethren." Literally, "I was wishing." He was on the point of wishing it when estopped by the impossibility of such a wish by one who really loved the Lord. Moses' language seems to mean that he is willing to be utterly ignored and forever forgotten rather than have Israel destroyed. God had proposed to destroy all the rest and make of him a great nation. He pleads instead that Israel may be spared and the curse of extinction fall upon him.

Professors Sampey, McGlothlin and Carver, of the Southern Seminary, have prepared, at the suggestion of H. L. Strickland, a syllabus on preaching, in nine chapters, to be sold at ten cents, if possible, and used in the preachers' institutes in several states. The subjects are: Aim of Preaching, Preacher's Equipment, Choosing and Interpreting the Text, Types of Sermons, Organization of a Sermon, Illustration, Delivery, Gathering Material, Conduct of Worship. This all looks mighty good.

Deacon A. J. Aven, of Mississippi College, made a Sunday visit to Liberty. They were greatly pleased and he enjoyed it immensely. He spoke Sunday morning on the laymen's work, Sunday afternoon to the B. Y. P. U., Sunday night on Christian education, and Monday morning to the Agricultural High School. He found quite a bunch of Mississippi College alumni, and they are serving with great satisfaction in their various spheres.

A traveling man one night found himself obliged to remain in a small town on account of a washout on the railroad, caused by the heavy rain, which was still coming down in torrents. The traveling man turned to the waitress with: "This certainly looks like the flood." "The what?" "The flood. You've read about the Flood, and the Ark landing on Mount Ararat, surely." "My! mister," she returned, "I ain't seen a paper for three days."—Harper's.

Brother J. Franklin Ray, our Mississippi missionary to Japan, temporarily residing in Birmingham, expects to make a flying trip through Mississippi in January and attend the Baptist Students' Missionary Conference at Louisville, Ky. He has since August traveled more than 2,000 miles, visited six associations and two conventions, about forty churches, making missionary addresses.

The Southern Baptist Convention at its last meeting asked the Sunday School Board to secure some one to write the history of Southern Baptists. They are not unmindful of the task, its immensity and its value to the denomination. We hope they may succeed in securing the right man or men and that materials may begin gathering for it.

The Mississippi Conference of the Methodist church met in Jackson, December 13-18. They seemed to enjoy the fellowship a good deal like Baptists, though the business meetings are different. They are a fine lot of men, and among them we were glad to shake hands with a number of old friends.

Christmas gift! Make your check for \$1,000 to the hospital work or the Education Commission.

At Ora on December 30-31 there will be a fifth Sunday meeting. The program is already published and ought to draw well.

Rev. J. L. Low has been called to Tylertown. This and two large country churches nearby form a most inviting field for work.

You will see in this issue announcement from Dr. Scarborough with reference to Dr. T. S. Potts, who becomes evangelist for the Southwestern Seminary.

Rev. S. E. McAdory, for five years clerk and treasurer of Louisville Association, has resigned his churches and has entered Clarke College. He is ready for pastoral work in churches near by.

There will be no paper issued next week, as all hands are taking a few days off. For this reason we have two Sunday School lessons this week, one closing the old year and one opening the new.

Louisiana Baptists have decided upon a campaign to raise \$40,000 to build a new dormitory for Louisiana College. This is a plucky bunch of Baptists, and Brother E. Godbold is leading them worthily and valiantly in this department of work.

Rev. J. W. Dickens seems entirely recovered in health and is anxious to make his life count for most in service. He has done good work as pastor in Mississippi and Tennessee. He is temporarily at Winona with his wife's father, Dr. A. V. Rowe.

The Sunday School lessons for the first half of 1916 will be in the gospel of John. You can get a vest-pocket heavy paper-bound edition of this gospel for five cents a copy, fifty cents a dozen, postpaid, from The Baptist Record Book Store, Jackson, Miss.

A brother pastor writes that a country church to which he is preaching is ninety-three years old and the people tell him he is the first pastor they have ever had who asked them to subscribe for The Baptist Record. They are now taking it and say they would not be without it.

Dr. A. J. Hackett has resigned at Enterprise, where he has ministered for many years. Dr. Hackett is greatly beloved and there are few men who have shown preaching ability in his class. He was also for a long time editor of The Record and has indelibly left his impress on the work in Mississippi.

Prohibition is becoming a warm subject in Congress. At the last session the proposed prohibition amendment to the constitution was referred to the judiciary committee of the House, and never came back. This session, almost in the beginning it has been favorably reported to the House by the committee, and it seems in a fair way of being put through, if not at this short session, then in the next Congress. The Senate has before it a bill to put the District of Columbia under prohibition law. Senator Underwood is trying the tactics of the whiskey men in Mississippi, to have it referred to the male voters in the District. He seems to be afraid of the women. An effort is also being made to forbid the use of the mails to liquor advertisers.

THE HEART OF THE GOSPEL OF JOHN—FIVE GREAT WORDS

John T. Christian, A. M., D. D., LL. D.

THE PERSON OF CHRIST.

II.

The deity of Jesus Christ has impressed all of the ages. Two witnesses only shall testify in this place. No one will accuse Napoleon as being weak-minded. He strode the world in his day like a Colossus, a man of gigantic intellect, however worthless and depraved he was in a moral sense. One day at St. Helena, as his custom was, about the great men of antiquity, and comparing himself with them, he turned suddenly to one of his officers and asked him, "Can you tell me who Jesus Christ was?" "I know men," said Napoleon, "and I tell you Jesus Christ is not a man." The religion of Christ is a mystery, which subsists by its own force; and proceeds from a mind which is not a human mind.

"We find in it marred individuality; which originated a chain of words and actions, unknown before. Jesus borrowed nothing from our knowledge, but exhibited in himself a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles; and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world to reveal the mysteries of heaven and the love of spirit. Alexander, Caesar, Charlemagne, and myself, founded empires; but on what foundation did we rest the creation of our genius? Upon force. Jesus Christ founded his empire upon Love; and at this hour millions of men would die for him. It was not a day nor a battle which achieved the triumph of the Christian religion in the world. No, it was a long war, a contest for three centuries, begun by the apostles, and then continued by the flood of Christian generations. In this war, all the kings and potentates of the earth were on one side; on the other, I see no army but a mysterious force; men scattered here and there, in all parts of the world, and who have no other rallying point than a common faith in the mystery of the cross.

"I die before my time—and my body will be given back to the earth—food for worms. Such is the fate of him who has been called the Great Napoleon. What an abyss between my deep mystery, and the eternal kingdom of Christ. A kingdom which is proclaimed, loved and adored, which is extended over the whole earth. Call you this dying? Is it not living rather? The death of Christ is the death of a God."

Here at these last words, Napoleon paused as General Bertrand made no reply, the Emperor added, "If you do not perceive that Jesus Christ is God, then I did wrong to appoint you general."

Perhaps the most remarkable and certainly one of the most beautiful tributes ever paid to Jesus was by Rousseau. Jean Jacques Rousseau was born in Geneva, S. D., 1712. He grew up in an unhappy home. His mother died at his birth and his father was a fool. At last he ran away from home and took refuge with a Catholic priest. He was converted by the priest from Calvinism to Romanism. The priest brought to him Madame de Marcus, a woman of disgusting morals, covered over with a thin film of external respectability. He became a thief, and finally married an ignorant bar-maid with whom he had already lived for years. He easily became an infidel. He was a popular writer and leader of the French Revolution. It was this man who recognized the deity of Jesus. He says, "If the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelical history a mere fiction? Indeed, my friend, it bears no mark of fiction. On the contrary, the history of Socrates, which no one pre-

sumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable that the inventor would be a more astonishing character than the hero" (Rousseau, Treatise on Education, Works IX, 147-151).

The deity of Jesus is, therefore, the inward thought conveyed in the Word.

2. The outward form of the thought is expressed in the Word by the humanity of Jesus. "I do not know how to illustrate the incarnation. The only thing I ever thought of was imperfect. You know how the coast line of the ocean runs from Maine to Cape Cod. Outside is the great-ocean. What is inside of those little curves? The ocean, of course. You call one the ocean, and the other the harbor, or the bay, but it is all one ocean. The water is the same, looks the same. Here is the eternal God filling all space, only into one place he flows into one little curve, Jesus of Nazareth, but it is the same God whether he is there in heaven, or here in Jesus. Oh, I hope you don't understand this. It would be such a little thing if you and I understood it" (Alexander McKenzie, in Northfield Echoes, 1879).

The Word was made flesh, and dwelt, or tabernacled, among men. This means more than that he assumed a human form (soma). It (soma) means human nature entire, including a human body, a human soul, a human spirit. The Word became flesh. He completed his revelation by uniting himself with man once and forever in all things, except sin. The Hebrew term "flesh" best expresses his condescension to our fallen condition and the complete reality of his humanity as an object of sense, visible and tangible, in strong contrast with his immaterial divinity. It includes not only the body, but also a human soul and a rational spirit; for John ascribes them all to Christ. To use a later terminology, the incarnation is only a stronger term for the assumption of humanity. The Logos, the Word, became man—not partially but totally, not apparently but really, not transiently but permanently, not by ceasing to be divine nor by being changed into a man, but by an abiding, personal union with man. He is henceforth the Godman. He tabernacled on earth as the true Shekinah, and manifested to his disciples the glory of the only begotten which shone from the veil of his humanity: This is the divine human glory in the state of humiliation as distinct from the divine glory in his pre-existent state, and from the final and perfect manifestation of his glory in the state of exaltation in which his disciples will share (Schaff, I 556).

Everywhere we see the marks of the humanity of Jesus. He calls himself the Son of Man and a man (John 8:40); he "groaned in the spirit" (John 11:33); he wept at the grave of a friend (11:35); and his soul was troubled in the prospect of the dark hour of the crucifixion (12:27) and at the crime of the traitor (13:1). The evangelist attests with solemn emphasis from what he saw that Jesus suffered and died (19:33-35).

John is not concerned merely with the Word but the Word made flesh. After the first few verses where he treats of the pre-existent Christ, he passes to the historical life of Jesus. In him the Word had become visible and human, and acted on men with a personal influence. Hence there is no more mention of the Word, which use ceases with the prologue to be the subject of the gospel. Through Jesus the Word manifested itself, informing all of his actions and sayings with a divine significance, but it was henceforth the Word made flesh, indissolubly bound up with the human personality. The theme of the gospel is not the Logos, but the divine Person, Jesus Christ (Scott, The Fourth Gospel, 155).

The humanity of Jesus is recorded in the gospel of John with the most exact detail and precision. He was the man Christ Jesus. He thus becomes our brother; the one whom John loved and who loved John with a great earthly love. Jesus was the friend of humanity as he was the friend of God.

3. It takes, however, both the outward expression and the inward thought to make the Word. He was the mighty God; he was also the humble man. These two were one—the incarnate Christ. This Word was made flesh and dwelt among men. There is, therefore, a unity, a oneness, in the Person of Christ. We cannot explain how this can be, but we can prove that it is possible and reasonable by a similar mystery in ourselves. To each of us is a union of body and soul in one person. This is a fact, but before it became a fact it would seem contradictory and unthinkable, that the immaterial spirit should unite with matter, and the two should be distinct, and yet form one person. Every difficulty involved in "God dwelling in the man Christ Jesus," two and yet one person, sometimes spoken of as separate, sometimes as the same, is illustrated in our own persons, and solved there, that being often said of the whole which is only true of the soul, and that we are immortal; or of the body, as that we are sick.

This Word is the revelation of God. We only know the Father through the Son. There is an elegant fresco by Guido—*The Aurora*. It covers a lofty ceiling. Looking up at it from the pavement the neck grows stiff, the head dizzy and the figures indistinct. You soon tire and turn away. The owner of the palace has placed a broad mirror near the floor. You may sit down before it as a table, and at your leisure look at the mirror, and enjoy the fresco that is above you. There is no more weariness nor indistinctness, nor dizziness. Like the Rospiglioso mirror beneath the aurora, Christ reflects the image of God. In him, as in a mirror, we see the grace and truth of God.

The glory of God is manifested to us through the Word in two ways:

1. He is full of grace. The word "grace" is a broad one and means that which affords joy, pleasure, delight, sweetness, charm, loveliness. It therefore means lovingkindness, goodwill, favor. It includes the spiritual condition of one governed by divine favor; and a token or proof of grace. The grace expresses the beauty of holiness. There was something majestic and winning in the personal appearance of Jesus. He was full of grace. Grace corresponds with the nature of the Word as Life.

2. He was full of truth. The word truth harmonizes with the nature of the Word as Light. Jesus Christ is God's revelation to us and we see him in his gracious display in knowledge to us. The Word means the truth in any matter under consideration. In John it means the truth as taught in the Christian religion, respecting God and the execution of his purposes through Christ, and in regard to the duties of man. Truth thus becomes subjectively a personal excellence; that candor of mind which is free from affectation, pretense, simulation, falsehood, deceit; sincerity of mind and integrity of character, or the mode of life in harmony with the divine truth. Such was the revelation of the Word to men. He became flesh and dwelt among us full of grace and truth.

This wonderful Scripture says, "And of His fulness have we all received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." God longs for us to live full lives; and that we may, he has stored all his glorious resources into the nature of the man Christ Jesus, so making them accessible and putting them within the reach of the weakest and most sinful of his children. Thus does the channel of the Nile bring water which is generated in the mountains of Central Africa, within reach of the Egyptian peasants, whose gardens are situated on the edge of the

(Continued on page 3)

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

We are giving this week the action of the board with reference to requests made for pastors' support and church building. We would give the full minutes of the board if space would allow, but any item not given can be secured by any one who will write to the corresponding secretary.

Appropriations for the Year 1917.

Enlistment	\$6,000.00
Sunday School work	3,800.00
Pastorial support	15,000.00
Church building	5,000.00
W. M. U. work	2,500.00
Overhead expense	5,000.00
Special work	2,500.00
Emergency fund	2,500.00

Appropriations to pastoral support were made as follows:

Church Association.	Granted.
Oak Ridge, Tishomingo	\$ 25.00
Tuckers Crossing, Jones Co.	25.00
Fulaski, Hopewell	25.00
Midway, Harmony	25.00
Wool Fork, Coldwater	20.00 \$1 for \$1
Tilton, Lawrence Co.	Referred 30.00
New Salem, Tishomingo	25.00
New Liberty, Tishomingo	25.00
Liberty Hill, Tishomingo	30.00
Burnside, Aberdeen	50.00
New Hope, Lebanon	50.00
Shady Grove, Lebanon	50.00
Money Station, Deer Creek	50.00
Cowert, Yalobusha	Referred 50.00
Cedar Bluff, Columbus	Referred 50.00
Holcomb, Yalobusha	50.00
Askew Mission, Coldwater	50.00
Sarah Mission, Coldwater	40.00
Longtown, Coldwater	Referred 50.00
Strayhorn, Coldwater	50.00
New Salem, Kosciusko	40.00
Macedonia, Yazoo	25.00
Immanuel, Deer Creek	50.00
Enon, Trinity	25.00
Big Level, Lebanon	50.00
Union, Bogue Chitto	Referred 50.00
Belmont, Tombigbee	Referred 50.00
Sontag, Lawrence Co.	50.00
Oma, Lawrence Co.	25.00
Shiloh, Aberdeen	50.00
Ruhama, Louisville	40.00
New Providence, Union	50.00
Bethany, Oxford	36.00
Philadelphia, Choctaw	50.00
Red Lick, Union	30.00
Fairview, Montgomery	36.00
Macedonia, West Judson	50.00
White Oak Grove, Coldwater	Referred 40.00
Daleville, Lauderdale	Referred 40.00
Stratton, Mt. Pisgah	Referred 36.00
Eucutta, Chickasahay	Passed
Mt. Moriah, Tombigbee	25.00
McLaurin, Lebanon	Ref'd
C. M. Grayson, Red Lick and Oak Grove	36.00
Hebron, Yalobusha	30.00
Richburg, Lebanon	50.00
Glendora, Sunflower	50.00
Fredonia, Coldwater	50.00
Hebron, Coldwater	60.00
Truslow Mission, Coldwater	75.00
Wade, Gulf Coast	Referred 50.00
McNeil, Hobolochitto	50.00
Pace, Deer Creek	50.00
Eastabuchie, Lebanon	75.00
Smith Ferry Ch., Lawrence Co.	Passed
Prairie, Monroe Co.	75.00
Branch and Steel Ch., Hopewell	Passed
Trenton, Gulf Coast	50.00
New Prospect, Rankin Co.	Passed
Beulah, Central	75.00
Cruger, Yazoo	75.00
Tchula, Yazoo	75.00

Souinlovie, Chickasahay	50.00
Logtown, Gulf Coast	100.00
New Prospect, Montgomery Co.	100.00
Louise, Deer Creek	65.00
Midnight, Deer Creek	65.00
Oakland, Yalobusha	50.00
Silver Creek, Deer Creek	70.00
Bude, Lincoln Co.	Referred 50.00
Houlka, Aberdeen	100.00
Kilmichael, Montgomery	100.00
Lucedale, Lebanon	100.00
Scobey, Yalobusha	100.00
Deemer, Oktibbeha	50.00
Little River, Pearl River	50.00
Paden, Tishomingo	Referred 50.00
Mt. Tabor, Chickasahay	Referred 25.00
Big Spring, Lincoln	40.00
L. N. Jones field, Gulf Coast	Ref'd 250.00
Rosedale, Deer Creek	150.00
Mt. Pleasant, Mississippi	Referred 50.00
Lula, Central	50.00
Lake Shore, Gulf Coast	150.00
Bay St. Louis, Gulf Coast	300.00
Rocky Creek, Lebanon	Referred 50.00
Lucedale field, Lebanon	Referred 50.00
Johns, Rankin Co.	Referred 50.00
Rocky Bluff, Lincoln Co. (conditioned on getting pastor)	50.00
Mt. Olive, Aberdeen	36.00
Fellowship, Union	Referred 100.00
Harmony, Hobolochitto	75.00
Clyde, Pearl Leaf	50.00
Port Gibson, Union	Referred 300.00
Pioneer, Carey	Referred 75.00
Clara, Chickasahay	125.00
Dry Fork Union, Carey	Referred 75.00
Stonewall, Chickasahay	50.00
Shiloh, Gulf Coast	100.00
Tishomingo, Tishomingo	Referred 100.00
Woodville, Carey	Referred 250.00
Helena, Lebanon	100.00
Lyman, Gulf Coast	200.00
Morehead, Deer Creek	Referred 200.00
Gunnison, Sunflower	Referred 200.00
Rockport, Copiah	Referred 200.00
Longville, Chester	Referred 175.00
D'Lo, Strong River	150.00
Long Beach, Gulf Coast	Referred 200.00
Handsboro, Gulf Coast	Referred 200.00
Pascagoula, Gulf Coast	175.00
Ocean Springs, Gulf Coast	175.00
Biloxi 2nd Ch., Gulf Coast	Referred 100.00
Meadville, Mississippi	200.00
Harperville, Hopewell	150.00
Poplar Springs, Lauderdale Co.	Ref'd 200.00
Iuka, Tishomingo	150.00
West Laurel, Jones Co.	250.00
Wausaw Laurel, Jones Co.	225.00
Kiln, Gulf Coast	Referred 225.00
Wilson Rester's field, Gulf Coast	Passed
Picayune, Hobolochitto	Passed
Natchez 1st, Carey	240.00
Clinton, Central	300.00
Highland, Meridian, Lauderdale	300.00
Clarksdale, Sunflower	Passed
Holly Springs, Coldwater	400.00
Columbus 2nd Ch., Columbus	500.00
New Bethany, Jones Co.	36.00
Biloxi 1st Ch., Gulf Coast	300.00
Gulfport 2nd Ch., Gulf Coast, full time half time	250.00
L. N. Jones' field, Gulf Coast	Ref'd 100.00
8th Ave. Meridian, Lauderdale	500.00
Griffith Memorial, Central	600.00
Immanuel Hattiesburg, Lebanon	720.00
Oak Grove, Perry Co.	85.00
Van Cleave, Gulf Coast	175.00
Vestry, Gulf Coast	175.00
Harmony, Chickasahay	Referred 250.00
J. L. Fipley, Maxie	240.00
Bogue DeShay, Central	Referred 24.00

Appropriations for Church Building.

Oak Grove, Chickasahay	15.00
Hebron, Yalobusha	15.00
Red Hill, Lebanon	15.00
Clear Creek, Bay Springs	Referred 25.00
Fair View, Montgomery	25.00
Millville, Gulf Coast	25.00
Enon, Trinity	25.00
Oak Grove, Perry Co.	50.00
Parkersburg, Aberdeen	30.00
Mt. Olive, Aberdeen	30.00
Furrs, Aberdeen	40.00
Elmo, Union	75.00
Helena, Lebanon	75.00
Friendship, Leaf River	Referred 75.00
Leesburg, Rankin Co.	Referred 100.00
Oma, Lawrence Co.	100.00
Rockport, Copiah	100.00
Paden, Tishomingo	Referred 100.00
Tishomingo, Tishomingo	100.00
Saucier, Gulf Coast	150.00
Bentonla, Central	150.00
Mt. Pisgah, Chickasaw	Referred 150.00
Jonestown, Sunflower	100.00
Saltillo, West Judson	Passed
Vicksburg 1st, Deer Creek (same condition as last year)	500.00
Union, Coldwater	100.00
Shelby, Sunflower	Passed
Camden, Harmony	250.00
Goodman, Yazoo	Referred 200.00
Tchula, Yazoo	Referred 200.00
Potts Camp, Coldwater	250.00
Cleveland, Deer Creek (if church gives \$6,000)	700.00
Amory, Aberdeen	800.00
Lula, Sunflower	Passed
Louisville, Louisville	Passed
Liberty, Mississippi	200.00
Pine Grove, Hobolochitto	100.00

Note.—The items marked "Passed" above indicate that no appropriation was made. This is also true with reference to the pastors' support list. The items referred are for special investigation by the executive committee.

All church building appropriations are made on two conditions—first, the amount appropriated is to be the last payment in freeing the church from debt unless otherwise specified and arranged for between the board and the church. Second, all amounts appropriated for church building are payable after the first of October.

Note.—The items marked "Referred" above are the ones not finally passed upon by the board, but referred to the executive committee for final action. The amount set opposite each item "Referred" is the maximum which the executive committee is authorized to give if after investigation it decides that an appropriation ought to be made at all. Each one of these churches will be communicated with by the corresponding secretary, and the reasons for referring their request made known to them. No general statement can be made covering all the cases as each one is specific.

The New Albany Gazette speaks of the meeting recently closed in the New Albany church as the most successful and resultful ever conducted in the town. Preaching was by the pastor Dr. G. S. Dobbins and the singing was led by the Clark College quartette. "At each meeting the audience well filled the big auditorium, and on many occasions the house was filled to overflowing. Men, women and children not only from the city but from the surrounding country, as well, availed themselves of this opportunity of hearing the Word of God. And so great was the interest that the house was filled before services begun."

THE PERSON OF CHRIST.

(Continued from page 2)

burning sands. Why, then, so content with poverty and emptiness? Let us receive out of this fullness. It is continually throbbing like an ocean against the walls of our hearts; it is for us to open and let it in, that it may cover the long unsightly reaches of ooze and sand" (Dr. F. B. Meyer).

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P. I. LEE, Editor

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will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of res-
olutions, of 100 words, and marriage notices of 25 words,
inserted free; all over these amounts will cost one cent per
word, which must accompany the notice.

EDITORIAL.

ENLISTMENT AND THE PAPER.

It has been burning in us until it is bound to be said. It is said now not to affect or effect action by any board, for it is not the time for that; but it is said for the information and awakening of those who appoint and control boards. It is not desirable to produce action by boards far in advance of the judgment of the masses. This is said to men and women, whether on boards or not, and it is said openly and to all, and out of a full heart and long consideration.

It has not been said before because it was felt that somebody else ought to see it and to say it; for the reason that the editor's saying it might be mistaken for an interested, biased and one-sided opinion. Whether successfully or not, the editor has tried to eliminate the personal element and look at the matter from the view of the interest of the denomination and the kingdom. To this he has given and is giving his life and all that he has. The saying of it is made possible or permissible by the resolution of the convention which made December, Baptist Record month. It is our time to talk.

And here is what the Baptist Record has to say, now that this is its opportunity: The cheapest and most economical and most effective enlistment money that Baptists can ever spend would be investing a sufficient amount to carry out that part of the five-year program which says, to increase the subscription list of The Baptist Record to 15,000 paid-in-advance subscriptions.

Everybody is all familiar with the paper business knows that the subscription department is the vital part of the business. The circulation is not only its life but the life of everything that it represents. Whether it is blood, or sap, or air, or money, circulation is the means and the measure of life. The hope of the denominational work and life is in getting its business and message before its proper constituency. These are such patent facts that it is strange that they need to be said. Without this all the wheels of progress are locked, and every avenue of hope is blocked. Wherever the paper goes, the door is opened to all truth and all service. Does this create any denominational obligation? There can be but one answer.

But somebody asks if it is so plain a matter why hasn't it been seen and said and done before this? Reasons plenty! First, the natural slowness of the human heart to see its duty and opportunity. That refrain runs through the Bible: "Of fools and slow of heart." In the second place, we are slow to do even what our eyes have already seen. Our feet and hands do not move as fast as our eyes. In the third place we are all willing to "let George do it." If somebody else will do it, why need we worry? If somebody will cook for us, make the

fires for us, pay the grocer for us, why should I worry? Is this moral? Is it religion? Well, don't ask embarrassing questions.

In the past few years the word "enlistment" has been one to rally with; only folks won't rally like we want them. Why don't they rally? For sufficient, if not for good, reasons. The efforts at enlistment have reached but a small part of the people and the territory in need of it. This is not the fault of the missionary or enlistment men, just due to the limitations of human nature. We have had as good men as could be found and they have in most cases magnified their office, but they can't even look into the faces of any considerable portion of those who need their help, and then for one time in the year at the most. We do not hesitate to say, and never said anything in our lives with more absolute assurance, that the same amount of money, thousands of dollars, spent in putting the denominational paper in the homes of the people, would have reached ten times as many people and that not once a year but fifty times a year. This is not to criticize the expenditure of money for enlistment as it has been done, but by comparison to show how money can be used to do the most with it. If \$2,000 a year had been spent on a live man to put The Baptist Record in Baptist homes for the past three years, we should now have near the 15,000 subscribers contemplated in the five-year program.

Does someone ask, why the present managers haven't done it? The answer is that they have put into it everything they could reasonably borrow. They have done to their limit. As to the suggestion that it is simply a private institution, that is true when it comes to paying the bills, but it is at the service of the denomination in all its work and is used by the denomination in the amount of space which if charged for at the regular rate would be no less than \$3,000 a year. Let them try any other paper published in the State and see. Is this enlistment worth anything to the denomination?

THE BUDGET AND A SQUARE DEAL.

That's what the budget is, a square deal. Without some planning of the benevolent work of the church, without thorough consideration and weighing of the merits of all the causes, there is no way of giving each item a square deal. The budget is an effort to do justice to all objects worthy of benevolence. Much of our benevolence is of the undisciplined variety, impulsive, spasmodic, irregular and uncertain. This kind cannot be depended on and will not be permanent. Benevolence is not the only quality of mind which needs discipline. There are many fine traits and impulses unharnessed and therefore largely ineffective. The best quality that one can acquire is to be methodical, regular and dependable. Much of the giving in our churches is by impulse under appeals for special objects. This may be necessary at times, but if this is all, it prevents the formation of habits of intelligent and purposeful giving.

One-sided giving results from dependence on emotional appeals or from careless, thoughtless, slovenly habits that have fastened themselves upon us. We have drifted or been misled into fractional views of Christian service and so of Christian benevolence. It may be that we could not learn it all at once and so we have had to take up one at a time. But we should not suffer ourselves to become fixed in a partial view of the work, nor allow ourselves to suffer from arrested development.

The budget is the effort to save us from this; but it must be a budget in fact and not merely in name. It consists in the effort to enumerate and list all the objects demanding help, putting them all together, determining the amount or proportion which is required for each, summing up the whole and going out to get it by the best method we can devise. New forms of service have come into existence, such as orphanages and hospitals; others have come to have greater needs and make greater demands upon us. The

budget plan is the effort to give proper emphasis and proper assistance to every one of them.

Many churches have had some of the objects already on their regular plan of giving, and the other objects have had to fight for their place. They have succeeded by great effort and by special appeals. Now the plan is to give due recognition to each in our regular program of benevolence. But it is not sufficient for the convention to adopt a budget. Only the churches can put it into operation. It is now up to them to say whether each one of these forms of ministry, missionary, educational and benevolent, shall have a square deal. It will not be done by letting the matter alone. It does not adopt itself; the church must adopt it. Where the church has approved it, it does not put itself into operation. It can only be done by an every-member canvass of the church and securing a pledge from each as to the amount he is willing to contribute to the whole budget. When it has been promised, it will not collect itself, but arrangement must be made for its collection. The best arrangement is the envelope plan. Get the envelopes from the Baptist Sunday School Board in Nashville; tell them how often you have preaching; give a package of these envelopes to each subscriber that he may keep them at home tacked up in a conspicuous place. He will take one each Sunday with him to church and put in it the amount promised weekly or semi-monthly or monthly. The treasurer can thus keep an account with each member. If for any reason the money is not brought in the treasurer can inquire of the one who failed and collect it. Get the ratio correct and divide the contributions among all the objects. The percentage recommended by the convention was as follows: State missions, 25 per cent; foreign missions, 20 per cent; home missions, 15 per cent; hospitals, 6 per cent; orphanage, 12 per cent; ministerial education, 4 per cent; education, 15 per cent; aged ministers' relief, 2 per cent; loan fund, 1 per cent. Unless this is done, some of the objects will suffer and confusion will result.

A NOBLE OFFER.

One of the most beautiful benevolences has just come to the knowledge of our Baptist people. Mrs. Lizzie George Henderson, of Greenwood, has had in mind for some time to make provision for the old Baptist preachers, and now it seems on the way to being realized. Through her pastor, Dr. W. C. Tyree, she proffered to the Convention through the State Convention Board the old homestead of her father and mother, the late United States Senator and Mrs. J. Z. George. The home is known as "Cotesworth," located near Carrollton, in Carroll county, and consists of about 860 acres of land with the handsome old home. About half of the land is in cultivation and most of the other in forest trees. The offer was presented to the board at its session last week and appropriate steps were taken to make proper acknowledgment of appreciation and carry out the wishes of Mrs. Henderson, with the provision that such steps are approved by the convention.

This elect lady has been for several years a leader in the work of her own church and its Ladies' Aid Society, also a leader of the United Daughters of the Confederacy throughout the South. The old Confederate soldiers have been special objects of interest to her and Dr. Henderson, who has been a prominent member of the board in charge of the Soldiers' Home at Beauvoir. Her father was not only eminently serviceable to his State and to the whole country, but with his wife was a loyal member of the Carrollton Baptist church.

Other denominations have distanced us in making suitable provision for their preachers when they pass the period of activity, and this is a noble contribution along a worthy line. Several years ago, Mrs. J. A. P. Campbell, of Jackson, made a contribution of \$500 to begin an endowment for the old preachers, but it has not been added to up to this time, only the interest

being used for their benefit. A short time ago The Baptist Record asked the question, "Can Baptists become great givers?" It may be that this offer from Mrs. Henderson begins to answer the question affirmatively. She has awakened a tender chord in many hearts and when her wish is carried through, will begin a beautiful ministry to a long line of the Lord's workmen.

CONVENTION BOARD MEETING.

The brethren attending the annual meeting of the State Convention Board in Jackson, December 12-13, spoke of it as the best in their experience. The corresponding secretary, Dr. J. B. Lawrence, had prepared an outline of the work before them and suggestions as to methods of procedure which enabled the board to get down to business without delay. Several visiting brethren were heard in reference to their applications for help and then committees were appointed on enlistment and evangelism, on nominations, on the request for help from Jackson College for negroes, on the offer of Mrs. Henderson to provide a home for the old preachers. These committees worked while at their meals and the whole body proceeded to consider the applications for help asked for pastoral support in mission fields and on church buildings. Many requests had to be refused, most others were reduced. It took rapid thinking and working to get through in two days, but the brethren staid faithfully by the task and gave serious and prayerful attention to business. Application was made for \$12,000 on church buildings but only \$5,000 could be given. The sum of \$15,000 was appropriated to help missionary pastors; \$6,500 for enlistment and Bible Schools; \$2,620 for the W. M. U.; \$3,800 for the Sunday School work; \$5,000 for office expenses and administration. An increase was made in the salaries of Miss Traylor to \$720, and of W. E. Holcomb to \$1,400. At the instruction of the convention, \$50 a month will be given to The Baptist Record in consideration of service rendered; \$1,700 was given to colportage and \$2,500 set aside for future applications.

The request of Jackson College for help in the providing instruction for Negro preachers was left with the secretary and executive committee, after correspondence with the Home Mission Society of the Northern Baptist Convention. They were also authorized to provide for the conduct of Bible schools or institutes for preachers. These brethren have had fellowship in the furtherance of the gospel, and have gone home to work out the plans laid out. For next year the personnel of the board is wholly unknown, but it will consist of one man from each co-operating association, and, therefore, be twice as large as the board is now.

There is a quaint rhyme found occasionally on tombstones, running like this:

Remember, friend, as you pass by,
As you are now so once was I.
As I am now so you must be;
Prepare for death and follow me.

Like a mirror, it may reflect more than one face. The present application is that almost every editor has been a pastor, and you that are pastors don't know what you are "coming to." It might prepare you for any eventuality to try to get the editor's point of view and sit down and write a good soul-filling article for the paper; or you might stir around and send in a good bunch of subscribers; or you might do both. Many an editor, if he were back where he was, would know better how to help. Come on with your offerings.

After some hesitation, The Christian Index decides to continue the paper at the size of its publication hitherto, and raise the price to \$2.50.

MISSISSIPPI COLLEGE

Mississippi College will open the second term Wednesday, January 3, 1917. We are expecting many new students to enter at that time, judging from the correspondence. We are now in the midst of our first term examinations. Rarely, if ever, have we had more satisfactory class work than during the past three months. Everybody seems to be in a good humor and full of hope. The conduct of the student-body as a whole has been satisfactory and commendable. All local conditions are satisfactory.

About December 26th, the statements for dues to the endowment fund of Mississippi College will be mailed out for the second time. The collection of the remaining \$200,000 already subscribed is the great and monumental task before us for this coming year. After these statements have gone out, the president of the college and perhaps Prof. Nelson, will join Drs. B. G. Lowrey and W. Y. Quisenberry in the accomplishment of the greatest effort of the college. Please send in your subscription and thus save the expense of a personal visit. Too much is at stake for the denomination to fail. We must succeed, and I believe will succeed. Every ounce of energy we have shall be put out to this end. Let everyone remember and realize the part he or she is to play in this accomplishment.

With confident hope and confidence in the integrity of those who have signed these bonds, I remain,
Yours for success,
J. W. PROVINCE.

ANOTHER GOOD STORY.

I have just finished reading "Anne's Wedding," the third book of the Blossom Shop, by Isla May Mullins.

"The Blossom Shop" is a beautiful story with a Southern setting. The characters are real and charming. Highest ideals are set forth in language at once expressive and delicate.

The second book, "Anne of the Blossom Shop," is equally interesting and inspiring. Many life principles are tucked into the folds of the story.

"Anne's Wedding" continues the story and maintains the same high ideals. One of the attractive features of the book is a faithful portrayal of the old-time Southern negro.

While interesting to all ages, these books are especially suited to girls. Like "Pollyanna" and "Anne of Green Gables," they are fascinating and completely wholesome. I want to commend them as Christmas gifts. I am sure they can be had from The Baptist Record at \$1.00 each.

Very truly,
MRS. W. T. LOWREY.

WORK AMONG THE NEGROES.

As special enlistment worker among the negroes of Mississippi, representing the General Negro Baptist Convention of Mississippi, and being aided by the white Baptist State Convention Board of Mississippi, we thought it not out of place to say a word through The Baptist Record concerning our labors and conditions generally.

We began work last January, by visiting churches, schools and settlements of our people. On account of weather conditions, we found it more convenient as well as acceptable to visit the schools and work with the young people therein, than to try to hold meetings in the churches; so the most of our work was done in this way until about the first of May.

From May until September, we were busy conducting religious institutes, assisting in revival meetings, and visiting associations and conventions.

From September until winter set in again, we were busy attending special meetings, and also assisting some of the pastors and churches in their financial campaigns, raising funds to liquidate some church debts, or to remodel or erect

church edifices. We have traveled as far south as Magnolia and Hattiesburg, as far east as Columbus, and have practically covered the Delta.

It is encouraging to note the progress our race in Mississippi has made and is still making, on the one hand, and also sad to know the conditions, on the other hand. It is a fact that we must still reckon the progress and standing of our race by our churches and schools. It is surprising to see the difference in the worship of some churches, even in the same town or community.

In some churches we have strong, God-fearing ministers, who lead their people in the church services, Sunday School work and the other auxiliaries, and are doing the best work possible, according to their equipments. In other churches, sometimes in the same town or community, we have ministers who, putting it as mildly as we can, just do not know, and their work is more of a hindrance than a help.

Some of our ministers are in the Sunday Schools, sometimes, and even the children in the primary department can see that they are not any help to the Sunday School. Some ministers will not even go inside the church house during the Sunday School hour, but will stand around on the outside, and some will even send word to the superintendent to "hurry up and get out of the way of the church service." Some of our ministers do not know the objects of a B. Y. P. U., nor the merits of a missionary society. The worship in some of our churches is about what it was forty years ago.

If I had to say what our people need most today in Mississippi, I would say teaching, from our preachers down, or from those in prison up. For the preachers and other leaders, this teaching, of course, would have to be done very carefully. It can hardly be done very largely in schools. It will have to be done very largely through institute work and special meetings for religious training. Some might think that our backward religious leaders do not want to learn or know, but this is hardly true to any great extent. It all depends, in a large measure, upon how those who offer help, approach them. But the young men and women must attend the schools and be trained for Christian service and leadership.

The results or success of our work this year have not been spiritually, financially or otherwise, what we would have had it, but we believe that the Holy Spirit is leading in the work, and that wherever our white brethren and colored brethren have been brought in touch with one another, the true religious consciousness between the two races has been awakened anew, and very much appreciated by both.

When we began, Dr. J. Benj. Lawrence, corresponding secretary of the white Baptist State Convention Board of Mississippi, told us that any white Baptist preacher in Mississippi would assist us in any way that he could, and it is but fair to state that in every instance where we have sought or solicited the assistance of our white brethren, in our institute work and special meetings, the responses have been prompt and happy. Some of our colored brethren have received information or help from some of our white brethren, which they will use to the help of our people and to the glory of God as long as they may live to represent their Master.

Among the white brethren who have assisted us in our institutes and special meetings are: W. C. Tyree, Patrick S. Rogers, I. W. Reed, S. G. Pope, W. S. Allen, Harry Leland Martin, C. T. Tew, R. M. Boone, L. F. Gregory, W. R. Cooper, J. H. Hughes, and E. H. Garrett.

As we see it, the Lord has wonderfully blessed all of our Mississippi people, and during this Christmas time, both white and colored ought to join in singing, "The Lord hath done great things for us, whereof we are glad."

A. A. COSEY.

Mound Bayou, Miss.

FROM FOUR CORNERS.

T. Ray.

Into this article are compressed messages from four corners of the earth. The wind from the South bears the story of how a missionary spent an hour in a village where the gospel has never been preached. A blast from war-torn Europe lifts the curtain and gives us a glimpse of the awful effects of the war. Out of far-away Japan a missionary who was forced to work without adequate supplies calls unto his brothers. From the "land of Sinim" a courageous soul reveals his great determination. The messages of these heroic spirits will meet response in our hearts. How glad we are to count them amongst our brothers.

"The King's Business Requireth Haste."

"We were in one town only for an hour. The chief man of the place took us to his house. I told him that we could delay but an hour, and that I wanted to preach the gospel of Jesus Christ to the people in the street. I think he was a little afraid, as no one had ever told of Jesus in that town. He made some objection, saying that all were busy at that hour and but few would hear me. By that time many had gathered in his house, so I just began talking sitting down and when we had to leave he and the others insisted that we come back and he would have a hall for me to preach in and everybody in the town to hear me."—O. P. Maddox, Rio de Janeiro, Brazil.

Effect of War on Work in Italy.

"To give you an idea of the havoc this war has played with our work, you have only to look at the following figures: Seven are in the army, four have been recently called and seven others were released because of their special vocation. If they happen to belong to the third category and have care of churches they may be released from service. However, to get this release it requires a lot of "red tape," documents of various kinds and a world of patience. I have saved seven pastors thus far. Notwithstanding all this loss of pastoral care, our churches have not suffered as much as you would expect. In a few cases the work has gone on very well with an occasional visit from a nearby pastor."—O. G. Whittinghill, Rome, Italy.

Can He "Make Bricks Without Straw?"

"The cut of the appropriations for the Southwestern Academy was a severe shock to me. To cripple a new school which promises to be the best success Southern Baptists have started in Japan by cutting the estimates \$500 is poor economy. I am not complaining, for I know the board was pained to have to make such a cut, but Southern Baptists ought not to let their name suffer. We are strong in America, and especially in the South, but we are weak out here. "I am going to do my best to make ends meet, but if they do not, I trust my brethren at home to make up the difference. I wish the brethren to realize more fully our situation. If the people around us were Christians, I would have no anxiety, for they would be patient and forbearing, but there are many yet who make capital out of our weakness. Of course, if the money can't be raised, we must bear the shame with our brethren and sisters at home. If our nation were at war as England and the nations of Europe are, we could offer an excuse, but the Japanese know America is being made rich by the war.

"If Southern Baptists will give us the men and money we can hold our own with any denomination. I am not discouraged, but I am anxious. We prove without a doubt that we can have as good a school as any other denomination, by the fine opening our boys' academy had.

"Because I love the work and honor the Southern Baptist Convention, I have written the above. If the Baptist position is worth while,

then we ought to state it to the world, and to do so we need men."—C. K. Dozier, Fukuoka, Japan.

Heroic Happiness.

"We are happy, very happy, to be in Kaifeng. I am getting a hand in on a few things. Made my first chapel talk in the school the other day and am getting ready for another one soon. My heart is full of enthusiasm and joy as I look at the opportunities in this place. It is a joy to be with Sallee—one could not wish for a better mission companion. We are living with the Sallees now as we get ready to move into the city. We are anxious to begin housekeeping in the city. We have in our hearts and minds a purpose to make a great experiment in that city church. We have no equipment to speak of—can we work from the inside rather than from without and develop by the Spirit's power an organism that will build its own shell? It's the hard way, it's the ideal way, but until I am driven from it I hope to pursue it. A self-supporting, self-propagating church! If help is asked from the outside it will be because of what has already been done heroically on the inside. I am willing to tackle it in Chinese quarters, my wife and I are both willing to tackle it by the power that is inexhaustible. It means patience, loss of a show of outward result, frequent discouragement, the sharing of tasks with those who have little training in such work, but—"—Gordon Poteat, Kaifeng, China.

GOOD BOOKS URGED.

An awakening of the public conscience on the subject of good reading has at last been publicly expressed. More boys and girls have been led into the byways of misfortune because of reading than any one fully understands. The days of the yellow-back, of Deadwood Dick and Old Sleuth have passed, but in the place of these melodramatic productions of lurid fiction there has surreptitiously crept into the market a class of books unclean and so adroitly disguised that the insidious purpose cannot at first be appreciated, but it will be felt later on.

The action of the general committee to inaugurate a good book meeting in December is advisable.

To start the child on the right road in life is to start the child reading the proper books.

In the formative stage the mind is susceptible to impressions, and these impressions are easily gained from books.

In the age of adolescence, when the unsuspected passions are beginning to awake, the stories of hidden salaciousness will create a thrill, perhaps not understood, but none the less potent.

We do not look upon prose works of fiction as constituting, by any means, an insignificant or trivial province of literature. In this as in any other line of exertion merit is to be measured, not by the department chosen, but by the degree of excellence reached in that department.

Good books are blessings. The poorest peasants have been made great men because they read books that built up their minds, books that kindled ambition, books that made them realize the possibilities of life.

If more parents would put a closer inspection on the books their boys and girls read there would be much more domestic happiness.—Commercial-Appeal.

SOUTHWESTERN BIBLE CONFERENCE, SHREVEPORT, LA., JANUARY 21-23, 1917.

The following have agreed to take part on the program: Dr. J. B. Gambrell, of Texas; Dr. J. B. Lawrence, of Mississippi; Dr. W. D. Powell, of Kentucky; Dr. Gillon, of Tennessee. Other speakers have been invited also to take part on the program. Entertainment will be offered as usual on the Harvard plan—bed and breakfast free. Write Dr. M. E. Dodd, director, for information, program or entertainment. Make your plans to come.

WHY I DID IT.

By Rev. R. W. Alexander, Pastor of the Baptist Church of Wilmington, S. C.

Many and splendid polemics have been written on baptism—its form, its design, its subjects. Doubtless many others will be written. Of those written, I have read not a few. I hope to read others as they may come into existence.

It is not my purpose at this time, however, to speak of what has been written nor of what I have read, but rather to give a hint of that process of thought that so thoroughly effected and entirely changed my ecclesiastical status. And just now it can be only a mere suggestion. The Lord willing, I hope, at another time, to write somewhat in detail of this.

I will say just here, however, what I have often said before; for the church out of which I came I have only the kindest feeling and most profound respect. When, in 1912, I forsook the church of my fathers I made this statement through *The Biblical Recorder*: "I love that body. I was born in that church. I was instructed in her catechisms and confessions of faith. She possesses a glorious history. She has given to the world some of the most scholarly men and godly women whose names glorify and whose virtues adorn the pages of history. But, however much I love and honor her, I claim the right to question her in respect of those things she would have me believe and teach."

In the year 1902 I wrote a brochure on "Infant Baptism." Rev. J. R. Bridgers, D. D., at that time president of the Presbyterian College for Women, located at Charlotte, N. C., also review critic for the *Presbyterian Standard*, published in Charlotte, N. C., very generously and beautifully commended it. In the said brochure I made the statement: "The one question we have to consider is, Who are the Scriptural subjects of Christian baptism? Have we a *Thus saith the Lord* for this practice, or have we not?" I now see that I then committed the mistake of turning to the confession of faith and the catechism rather than to the Book for the "Thus saith the Lord." It is no idle boast of the Romish church that, if you will give to it the first seven years of a child's life, it is theirs forever.

A few years subsequent, I had occasion to review the arguments for infant baptism; this time for a widely different purpose. It was not long before I discovered, to my surprise and deep confusion, that to find a "Thus saith the Lord" in the Book to justify the catechism answer was most difficult. In fact, I reached the conclusion after long continued effort that it could not be found!

I proceeded in this way: All are agreed as to the baptism of believers. This, by precept and example, is clearly taught in the Word and is denied by none. Here was no difficulty. The Word and the catechism are in perfect agreement. But when I proceeded in like manner to study the proof texts for the other statement of the catechism, "the infants of such as are members of the visible church are to be baptized," my procedure became distressingly slow. I could find no such texts. No warrant in the Word for such practice, neither by precept nor example.

I did not wish to leave the Presbyterian church; the church, to me, of so many tender associations and blessed memories; the church in which my mother had lived and fallen asleep; the church in which my father was an honored elder. And so for almost two years I became persuaded that there was no warrant in Scripture for the practice of infant baptism I remained in the Presbyterian church, hoping that from somewhere a light might shine that would clear away the mists and assure me of the correctness of the faith in which I had been instructed. Such a light never shined! I was in the situation of the couple living out upon the frontier, isolated from school and church opportunities. In the process of time, a minister visited the ranch and preached the gospel to the people with great

power. One morning the good wife said to her husband, "John, it has been a long, long time since a minister passed through these parts. We don't know when another will come. Sure, we don't know anything about this man. But he certainly can preach the gospel. I've been thinking, John. Our children have not been baptized. Of course, we couldn't help it. There has been no minister to do it. But, John, there is one here now, and if we don't have this attended to—why—well, there's no telling just what might happen to us. John, don't you think now that we had better have our children baptized?" Yes, John thought so. Of course, he did. And accordingly the next day the minister was invited to their home. After the dinner had been served, he was apprised of the reason he had been invited to their home. "Very well," said he, "I have a little writing to do, and, if you will be so kind as to look up the Scripture for this, when I have finished my writing I will be happy to baptize your children." He wrote and these good people turned the pages of the Book. Time slipped away as he wrote and they searched. After awhile he turned to them and asked, "Have you found the passages?" They answered, "No!" Then the minister wrote on and the good man and woman searched on. Again, after the lapse of considerable time, the minister asked, "Have you found the passages?" Again they answered, "No!" To cut the story short, he said, "When you find the place in the Book that directs me to do this thing, I will do it." He never baptized those little children on the frontier!

In the absence of any direction or instruction from Jesus Himself or His apostles, why are infants baptized? I knew already the two theories or contentions, the sacramental and the hereditary; or that of Rome and her ecclesiastical descendants, and that of Calvinistic Protestants. Omitting any discussion of the merits or demerits of the Romish or sacramental theory, the Presbyterian church justifies her practice of infant baptism on the continuity of the church, the perpetuity of the Abrahamic covenant. The church is one and the same in both dispensations; the covenant is one and the same; the ordinances are the same. The Lord's supper succeeds the passover; baptism succeeds circumcision. Under the old economy, the Jews circumcised their male children at the age of eight days. They were circumcised because they were Jews—born so. In like manner, we are to baptize the infants of those who are members of the church for the same reason, namely, they are born members of the church, born under the covenant and have a right to the seal thereof. In confirmation of this, if indeed confirmation be needed, I quote from the writings of acknowledged authority in the Presbyterian church. Matthew Henry says, "The children of believing parents belong to the kingdom of heaven, and are members of the visible church . . . to them pertain the privileges of visible church membership as among the Jews of old." The teaching of the confession of faith is positive, definite, explicit: "The visible church, which is also catholic, consists of all those throughout the world that profess the true religion, together with their children." Thus, it is easily apparent why Presbyterians baptize infants: not as do the Romanists and their ecclesiastical descendants to make the infant "a member of Christ, a child of God, an inheritor of the kingdom," but because he is such already.

But I found myself confronted here with a very serious difficulty. The definition given of baptism in the Shorter Catechism is, "Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's." The clear and unequivocal teaching of the catechism here is that baptism declares and ratifies or confirms that the baptized, whether adult or infant, is ingrafted into Christ. But all men know that many who

are baptized, even in infancy, develop into very ungodly and wicked characters. What has become of the "ingrafting" declared and ratified in baptism? Thus the teaching significance of baptism, it seemed to me, contradicted not only other doctrines held by the Presbyterian church, but also the Word. John Calvin is mighty good authority here. He says, the "sacraments are not empty figures, but do truly supply whatever they represent; that the efficacy of the Spirit is present in baptism to cleanse and regenerate us." Is his language here involved in any wise and hard to understand? He simply says that the Spirit is efficaciously present in baptism "to cleanse and regenerate us." I was distressed with this statement of Calvin, for I knew it was dangerously near that horrible Romish dogma, "Baptismal Regeneration." And so, I turned to study again and more closely the language of the confession of faith which, according to the Presbyterian church, contains the system of doctrine taught in the Scriptures. What does it say? This: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the church, but also to be unto him"—What? "a sign and seal of the covenant of grace, of regeneration, of remission of sins, and of his giving up unto God through Jesus Christ, to walk in newness of life." Here it is solemnly affirmed that baptism does six things for the baptized, among them, it admits him into the church; it declares and confirms his regeneration; it affirms and ratifies the remission of his sins! One is smitten dumb and stands with open eyed wonder in the presence of a declaration like this. Here, it seemed to me, was clearly taught the doctrine of "falling from grace," for we do know that all who are baptized are not saved. Do you doubt this? Open your New Testament and read the word of the Master as recorded in Matthew the seventh chapter, the twenty-second and twenty-third verses. All who are baptized are not saved. But baptism is "a sign and seal." What is the meaning of this? A sign, that which declares. A seal, that which ratifies or assures, or makes certain. Now, baptism is "a sign and seal of" what? Let the confession of faith answer, "of regeneration, of remission of sins!" What have we? A regenerated soul, one whose sins have been remitted, because baptized, falling away, lost! But the confession teaches clearly and Scripturally: "They whom God hath accepted in His beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." Of two contradictory propositions only one can be true.

In this connection, another difficulty pressed me. The question is not infrequently put by Presbyterians, and in no cavilling spirit, either: "Why are the children of Christian parents fenced off from the privileges of the new economy when the children of Jewish parents were not so debarred from the privileges of the old economy?" Did you ever stop and think seriously just what that means? It is a stock argument with advocates of infant baptism of whatever school. Is the Christian dispensation less liberal, less generous than was the Mosaic that it should exclude the children of Christian parents from privileges and benefits to which children of Jewish parents were freely admitted? I ask, What privileges are denied the children of Christian parents that were accorded to the children of Jewish parents? Here is the answer. Think. "The children of Jewish parents were circumcised, therefore, the children of Christian parents should be baptized!" And Ulrich Zwingli was the first man who had the temerity to intimate that the propriety of infant baptism rests upon the rite of Jewish infant circumcision! This troubled me. I came to see that if it required some fifteen hundred years to discover that infant baptism takes the place of "infant circumcision" it certainly was not a doctrine clearly revealed. But does it? What made a child a Jew? Simply the fact that it was born

of Jewish parents. What makes one a Christian? Simply the fact that he is born of Christian parents? Will you say so? The fact is, the old and the new economies are entirely different; different in their very nature and constitution. And even Zwingli, the father of this theory, did not attempt to prove the "succession" by Scripture!

But if baptism succeeds and takes the place of circumcision, becoming the seal of the covenant under the new dispensation as circumcision was under the old, this fact offers no warrant for or in any wise justifies the practice of infant baptism, but rather establishes believer's baptism. Why was that little Jew boy circumcised? Because he was a Jew. What made him a Jew? He was born a Jew. But to speak of administering the rite of circumcision upon a child before it was born would be eminently ridiculous.

What makes one a Christian? "Verily, verily, I say unto thee, except a man be born from above, he cannot see the kingdom of God." One is born a Christian. How born? "Which were born, not of blood, nor of the will of flesh, nor of the will of man, but of God." As soon as one is born "from above," born "of God," and so becomes a citizen of the kingdom, a member of the church, he is to receive the rite or ordinance of baptism. In either dispensation one enters the kingdom through birth; and in neither can you speak (unless you speak ridiculously) of administering the rite before birth!

The inconsistent teaching and unscriptural character of the confession on this subject became quite obvious when I considered that to some baptism means one thing; to others it means something quite different! It does not mean the same to all! What, in the confession of faith, is the church declared to be? (Chapter XXV, Section 2) "The visible church . . . consists of all those throughout the world that profess the true religion, together with their children." What is its definition of baptism? "Baptism is a sacrament of the New Testament, ordained by Jesus Christ." But for what purpose did he ordain it? Among other things this, "for the solemn admission of the party baptized into the church," so says the confession. But who are to receive this ordinance? Let the Shorter Catechism tell us: "Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ and obedience to Him; but the infants of such as are members of the visible church, are to be baptized." This proposition consists of two distinct parts; one part referring exclusively to adults, the other to infant children. Why are the adults contemplated in the first part to be baptized? Why, to admit them into the church. Why are the infant children contemplated in the second part to be baptized? Why, because they are in the church already! In the one case, it admits. In the other, it does something else!

These are some, and only some, of the things that disturbed my faith and constrained me to seek a church home among another people. The purpose of this writing is not harshly to criticize or call in question the sincerity of any who hold and teach the things I have abandoned. There are, I know, in the Presbyterian church many of God's own elect, noble, scholarly men; devout women and true, and I shall always honor them and love them.

Sometimes the simple recital of an experience helps a confused and restless man battling against doubt and uncertainty when argument only makes "confusion worse confounded." I have, therefore, refrained from any attempt at discussion and have frankly and simply recited an experience with the earnest hope that it may be helpful to some who may be not quite sure of a "Thus saith the Lord" for all that they hold and teach.—Baptist Courier.

The Woman's Missionary Society of Clinton sent a box and cash to one of the old preachers valued at \$58.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKY, Editor, Jackson
 MISS FANNIE TRAYLOR, Auxiliary Leader, Jackson
 MISS MARY RATTLE, Correspondent, Raymond
 MRS. C. C. LONGEST, Building and Loan Fund, Oxford
 MRS. J. L. JOHNSON, Jr., State Trustee, Training School, Hattiesburg
 MRS. B. E. KENT, Personal Service Leader, Forest
 MISS M. M. LACKY, Corresponding Secretary-Treasurer, Jackson

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All societies are urged to send quarterly reports to Miss M. M. Lacky, Jackson, Miss.
 All funds should be sent to J. B. Lawrence, Jackson, Miss., except the Literature Fund, which should be sent to Miss M. M. Lacky.

Your Father knoweth what things ye have need of.—Matt. 6:8.

Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.—Matt. 6:33.

God bids us, then, by past mercies, by present grace, by fears of coming ill, by hopes in His goodness, earnestly, with our whole hearts, seek Him and His righteousness, and all these things—all ye need for soul and body, peace, comfort, joy, the overflowing of His consolations, shall be added over and above to you.

Grant us, O Lord, we beseech Thee, always to seek Thy kingdom and righteousness, and of whatsoever Thou bestest to stand in need, mercifully grant us an abundant portion. Amen.

Be content to be a child, and let the Father proportion out daily to thee what light, what power, what exercises, what straits, what fears, what troubles, He sees fit for thee.

A merry Christmas, a joyous soul-satisfying Christmas be yours, my sister.

We still have some Calendars of Prayer. Be sure and send for one or more.

The State Board in session this week, was most kind to the W. M. U. in granting what requests came before the body; for which we are most grateful; we shall do our best to prove our appreciation by our works.

It is quite a blow to us to lose Mrs. G. W. Riley from the State and the State work. She is always earnest, efficient and faithful; and she loves the work with her whole heart. Read her farewell message to us on this page.

While our hearts are most sad over our loss of Mrs. Riley's splendid personality, yet we rejoice that we have one whose thorough knowledge and intense interest in the Union has been evident for more than twenty years, and who will now take up and carry it forward. Among all our number of intelligent women, not one of us knows so much of the State work, almost from its very organization, as does our present presiding officer, Mrs. A. J. Aven.

Sisters, let us rise and give the chautauqua salute to both—Mrs. Riley, the out-going, whose charm of manner, ready repartee, delightful tact and captivating personality added to her intense zeal for our cause so eminently fitted her to be our leader. Mrs. Aven, the incoming, whose gracious bearing, gentle dignity, executive ability, thorough knowledge added to her intense zeal for our cause, so eminently fits her to be our leader. How supremely thankful we are that both are our very own!

To the Sisterhood of the State—Greeting:

In severing my connection with the Woman's Missionary Union of Mississippi, because of our removal to another State, there is a conviction in my heart that this is merely the breaking of visible ties. These strong bonds of love and

fellowship which have been knitting through the years we have been working together, are elastic enough to stretch over the intervening miles and still through the coming days, hold us together in one aim and purpose.

I am sure I take with me your prayers and good wishes, and that which I leave behind—the interests of our beloved work—I commit to your loyal trust, expecting great things and sure of their realization.

For all your hearty co-operation and splendid support, I most heartily thank you, and bespeak for her upon whose shoulders the responsibility of your leadership now largely rests, the same prayerful loyalty.

It has been a great joy to labor with you.

May the Yule-tide bring each one of you peace and happiness and through the coming years may you know the joy of an abundant service for our King.

In loving appreciation,
 MRS. G. W. RILEY.

A Real Thanksgiving.

'Tis said that the key to happiness is to make others happy. I'm sure we would all realize this if we would only try one day to make those around us, less fortunate than ourselves, happy.

The Auxiliaries of Utica were made to feel this very much on Thanksgiving Day. At the suggestion of the leader, the Sunbeams came around to the pastor's home in the morning with fruit and arranged three pretty baskets for dear old ladies that have been real "shut-ins" for a long time. One of these old ladies is 98 years of age, and has been confined to her bed for nine years; so she appreciates company very much. The children made a pretty picture as they went scattering sunshine that morning. Immediately after noon, the G. A.'s came with something nice from their dinner, and a very tempting tray was arranged for another "mother in Israel." The 100th Psalm was placed on each remembrance, and this dear heart had it read for her, and at the close of the reading she raised her hand and prayed such a good prayer. Then as it was the regular day for the Y. W. A. meeting, we met with one of the girls and had a short and inspiring Thanksgiving service; from there we went to see a poor grief-stricken lady, carrying two trays, one of prepared food and another of things that could be easily and quickly prepared. We had a service with her and sang quite a number of songs that she especially liked. By that time it was getting dark, but we could hardly leave her, she was enjoying our visit so much. She was so thankful for our thoughtfulness.

It is needless to say that we are planning to make these hearts and others glad during the celebration of our Savior's birthday.

MRS. N. A. EDMONDS.

The Baptist W. M. U. Training School—Past, Present and Future.

The idea of the training of young women, wishing to give their lives as missionaries at home and abroad, was born in the heart of our dearly loved missionary, Dr. E. Z. Simmons, of China, who passed to his reward, August, 1912.

The question of organizing a training school in Louisville was agitated for more than three years. I am happy to say that I was one of about twenty ladies that assembled in the parlor of the Walnut street church one beautiful summer afternoon in 1904. Mrs. S. E. Woody presiding. Mrs. W. J. McGlothlin brought the plans before us; they were discussed freely, and the "Baptist Training Home" was organized with Mrs. S. E. Woody, chairman; Mrs. Geo. B. Eager, vice-chairman; Miss Fannie Moses, recording secretary, and Mrs. W. J. McGlothlin, treasurer.

The home was located in a small residence at 1019 Fourth street for the first year, and Mrs. Weigal was the matron. Seven young ladies entered through the first year, coming from different parts of the South and taking up Bible study in the Seminary. The Baptist women of Louisville became much interested in this training school. We had many struggles which you, dear women of the Southland, can never know.

In the second year we were forced to move into a larger house at Eighth and Broadway, to accommodate the number of students that came for training. Larger quarters made larger expense. Many times when the local board met to talk over plans for current expenses, only a small sum would be left from our income. Especially was this true in the winter months, when expense was heaviest, and we wondered where we would get the money to settle next month's bills. We tried to live by faith and trust in "Him who careth for the sparrow," and He never failed us.

We were all happy when at Richmond, Va., in May, 1907, Woman's Missionary Union, auxiliary to the Southern Baptist Convention, voted unanimously to maintain and conduct a Missionary Training School in Louisville, Ky. The assets of the "Training School Home" established by the Louisville Baptist women three years before were given over to Woman's Missionary Union.

The noble women of Louisville, who had borne the main burden of the first enterprise, and had lovingly and self-sacrificingly labored, were more than willing to give themselves to the larger work of the school established by Woman's Missionary Union.

The Sunday School Board of Southern Baptist Convention generously gave, through Dr. J. M. Frost, \$20,500 to purchase the property at 334 East Broadway. Dr. Frost, who has so recently gone to his great reward, was ever a loyal friend to our school.

We furthermore thank our Heavenly Father for sending us Mrs. Maud Reynolds McLure, as our principal. It is a joy to know her and to work with her, for her heart and soul are in this work.

The school under the management of our consecrated principal, the local board of sixteen Louisville women, and the advice of the wise and interested Board of Woman's Union, has increased in numbers and efficiency.

In the summer of 1914 the adjoining building on the east side was purchased and in January, 1915, the Sunday School Board gave the school \$10,000. By this time the school had far outgrown its present quarters, and it was decided at the Southern Baptist Convention in 1916 to raze the two old buildings and begin building the "House Beautiful," of which we had dreamed. This building will cost \$150,000, and is located on a handsome corner on Broadway and Preston.

The Training School of the past calls upon us to be true to the ideals of the old school; the Training School of the present, through its unsurpassed opportunities, calls upon us to be faithful to our trust; the Training School of the future calls upon us to widen our vision.

This is a day of big things. Every true Christian hails with delight the coming of large things in the kingdom of God. God has blessed our Southland with money, and men and women are giving magnificently to missionary and philanthropic enterprises.

We are sending out a call for one special missionary enterprise. We want you to help us build the future home of the W. M. U. Training School. Not only is this school a place where lives are strengthened through service, and educated into efficiency, but it is also an ideal home, enriched with faith and love, rather than adorned with lavish gold.

"A house is built with brick and stone,
 Of sills, and posts, and piers;
 But a home is built of loving deeds,
 That stands a thousand years."

To me, the old song, "If I were a voice," is inexpressibly sweet. Its first lines speak just what I feel, and would like to say to you:

"If I were a voice, a persuasive voice,
 That could travel the wide world through,
 I would fly on the beams of the morning light,
 And speak to men with a gentle might,
 And tell them to be true—"

to the Baptist W. M. U. Training School.
 MRS. W. J. DRUIEN.

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will be well spent if you add a few volumes to your library. Books worth while will never grow old. This season there have been published several books of unusual charm, such as

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NEWS IN THE CIRCLE

MARTIN BALL

The Central church, of Magnolia, Ark., has called Rev. W. H. Joyner, of Jefferson, Texas. He has accepted and will begin his pastorate at once.

The South Carolina Convention is in session this week in Newberry. A large number is expected. The total membership is 151,965. A little drop from last year.

The Second church in Paducah, Ky., has called Rev. H. W. Ellis, of Jackson, Tenn., to the pastorate. He has accepted the call and will enter the work January first.

In the incident between General Frederick Funston, of the U. S. army, and Dr. Gambrell, it seems to be a case of "you did" and "I didn't." Any way, it is a serious matter.

December first, Dr. C. R. Blackall retired as editor of the Sunday School periodicals of the American Baptist Publication Society. Dr. Edward Rafferty was elected editor-in-chief.

The Governor-elect of Utah is a Jew. This is the first time in the history of Utah that they have had a non-Mormon for Governor. Let us hope that it is a change for the better.

Pastor R. L. Shirley, of the Deer Park church, Louisville, Ky., has been called to the First church, of Bardstown, Ky., and will begin his labors with this church, January first.

Rev. J. H. Turner has accepted the call to Tate street church, Corinth, for two Sundays in the month. The other two are given to Luka. He follows J. H. Fowler, resigned, and will live in Corinth.

Dr. W. H. Bruton, who resigned his work at Collierville, Tenn., some time ago, by the overwhelming dissent of the membership, has decided to withdraw his resignation and remain with them.

Rev. J. E. Nunnery has resigned as field representative of the Baptist Courier, and Pastor A. J. Foster, of Honea Path, has been chosen as his successor. The change will be effective January first.

The Baptists of Louisiana have shown their appreciation of their State secretary, Dr. Geo. H. Crutcher, by giving him a splendid Saxon car. Dr. Dodd, of Shreveport, made the presentation speech.

Dr. W. J. Williamson, of St. Louis, is aiding Pastor D. A. Ellis, at La Belle Place church, Memphis, in a great meeting. After the meeting at the Central church closed, he transferred to La Belle.

The papers state there is now total prohibition throughout France of the consumption of such alcoholic beverages as whiskies, brandies and liquors. This has been decided on by the government. Progress all along the line.

The town of Lyon was greatly blessed last Sunday in having Dr. W. T. Lowrey, of Blue Mountain, to speak for them both morning and night. His messages were well received and we are sure great good will follow.

Pastor B. A. Dawes, Georgetown, Ky., had the assistance of Dr. B. G. Bowers, of the First church, Paducah, Ky., in a good meeting. Record crowds came day and night during the meeting. There were fifty additions to the church.

In the meeting with the First church, Oklahoma City, H. H. Hulston, pastor, there were over 100 additions. The pastor was aided by Dr. W. B. Riley, of Minneapolis, Minn. One thousand dollars was given to State missions.

The Florida Baptist Witness gives a splendid account of the work in Jacksonville. There are ten churches in the city. They own property valued at \$300,000. The combined membership is 2,500; enrollment in the Sunday Schools, 2,000.

The negro Baptists of Texas report 153,319 members, with 1,512 churches, 1,116 pastors and 2,332 ordained ministers. They gave this year \$68,471.16 to State missions, and for education, \$49,600. For all purposes, \$131,000.

Dr. C. M. Thompson, of Hopkinsville, Ky., recently aided Pastor Sam P. Martin in a gracious meeting with the Third church, Owensboro, Ky., in which there were sixty-six additions—forty by baptism. Music was led by Gospel Singer Chas. Butler.

At a supper given in Anderson, S. C., Dr. John E. White, president of Anderson College and pastor of the First Baptist church, raised \$40,350 for doubling the boarding capacity and retiring \$20,000 floating debt. There was great rejoicing.

Rev. Geo. W. Wilburn, the second pastor in the history of the Southside church, Albany, Ala., has resigned. He recommended Pastor Hurn, of Collinsville, Ala., as his successor, and the church called him. He has not announced his decision yet.

For Weakness and Loss of Appetite
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria and builds up the system. A true tonic and sure Appetizer. For adults and children, 50c.

THANKFUL.

I thank every one who at the Convention prayed for my recovery from pneumonia.

I was able to lead a young man to Christ just before being taken sick. He proved of great help to me personally and led the prayer meeting in my sickness and has family prayers. Six others whom I was instrumental in saving recently are at work for His glory. Two of the best physicians and other friends attended me daily for five weeks while I was sick; also a trained nurse. The Sunbeams showered me with

good eggs; the people showed their gratitude for my restoration by bringing money and an abundance of groceries. My two other churches besides Stonewall, namely, Mt. Rose and New Hope, brought meat, lard, potatoes, flour, syrup and canned goods. Words are inadequate to express my appreciation. Many times I have been under the cloud of sickness, but His hand has led me. This time as the cloud is breaking away and the clear blue sky is beginning to show, and as I think of the goodness of God to me, His blessings on my work, the kind-hearted people with whom I live and who have stood by me and the cause so nobly for 20 months and in a special way during my sickness, I am determined so much as in me is and by the grace of God to make Him a better servant, my people a better pastor and preacher, and the cause a better helper than ever before.

E. J. HILL.

Stonewall, Miss.

SOUTHWESTERN SEMINARY EVANGELISTS.

L. R. Scarborough.

It gives me pleasure to announce to the brotherhood in general that the Southwestern Seminary has employed to do constant and general evangelistic work, Dr. T. S. Potts, of 1916 Cowden avenue, Memphis, Tennessee, and Rev. R. L. Estes, Box 995, Fort Worth, Texas. Dr. Potts is to begin January first, and Brother Estes will begin February first.

Dr. Potts is a Texan by birth; was pastor at Bonham. For many years he was pastor of the Central Baptist church of Memphis, and was the promoter and largely builder of the Tri-State Baptist Sanitarium at Memphis, and for the last two or three years has been holding successful meetings throughout the South. He is known as one of the best preachers among Southern Baptists. He has recently held great meetings in Jackson, Miss., and Martin, Tenn., and other places. The brethren everywhere know him and love him, and I am sure that many pastors will be delighted to invite him to hold meetings in their churches. I do not hesitate to recommend him as a man of great ability and successful in the evangelistic field.

It gives me pleasure also to recommend Rev. R. L. Estes, who has been a successful pastor-evangelist for a number of years. He has resigned a strong pastorate in Texas, to accept work with the Seminary evangelistic force. He has been very much in demand in West Texas as evangelist. He is sound, sane in his methods, spiritual in his preaching, aggressive and victorious in his labors.

I believe that both of these men will deliver the goods in the evangelistic field, and I heartily recommend them to the brotherhood.

The other five evangelists of our force are having a gloriously hard, but victorious, time in Nebraska. Splendid reports are coming in from their labors. Let the brethren fail not to pray for this department of our Seminary work. They are helping to build the Seminary, winning the lost, and contributing greatly to the ongoing kingdom of Christ.
Fort Worth, Texas.

Sunday School Lesson

BY A. J. AVEN, LL. D.

CHRIST'S COMING AND COMING TO CHRIST

Introduction.

"This symbol of glory baffles imagination and dazzles intellect by its ineffable glory and majesty."

"The honored saint, permitted once more thus to see Jesus, was charged by him with messages to seven churches of Asia, represented by the candlesticks, and stars. Then, followed by the ministry of angels, a series of apocalyptic visions of the things which must shortly come to pass; closing with a sublime scene of a new heaven and a new earth; and of a new Jerusalem coming down out of heaven from God, with no temple therein, for the Lord God, the Almighty, and the Lamb, are the temple thereof; and of a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And the city hath no need of the sun, neither of the moon to shine upon it; for the glory of God doth lighten it, and the lamp thereof is the Lamb." (Davis.) In the twenty-first chapter there are three speakers, revealing to John three different phases of the new Jerusalem. The one who is speaking in this place is one of the seven angels. After describing the marvelous characteristics of the river of life, and the throne of God, and stating the fact that there will be no night there, the messenger himself seems impressed with the import of his message and declares that "these words are faithful and true."

Happy Is He.—Throughout the ages of the human race, it seems that happiness has been the chief quest of the soul. Through various channels this quest has been sought, and that, too, during our era, in face of the nine conditions or states which are man's to possess, as are so clearly stated in the opening sentences in the sermon on the mount, all of which are included in the statement here made, "Happy is he that keeps the words of this prophecy."

I John.—When it is recalled that the author of this book was a first cousin of the Master, and had begun his religious activities as a disciple of the Baptist, and having been among the first of Christ's disciples, and having lived in such intimate terms with the Master as to claim the distinction of being the disciple whom Jesus loved, we cannot repress a feeling of wonder that John should assume the attitude of worship before the angel, and it is not easy to explain the act, except through the universal truth, "that worship is the soul's highest and noblest act," and the possibility that such a flood of joy had overwhelmed the old saint, that for the moment he imagined that he was in the presence of his long departed Master, for surely he knew as possibly no man has ever known, that only God is worthy to be worshipped, and the angel so suggested this, when he said, "Worship

God; neither man, nor angels, nor oneself should be worshipped."

Seal Not the Words.—It is urgent upon God's people to study His book. Not only are we enjoined to study, but also to believe. Truth cannot fructify in skeptical hearts, for the dry hard stone of unbelief can furnish no nourishment. It is likewise incumbent upon a disciple of Christ to proclaim His truth, whether people like or not, for it is an awful, solemn thought that when these glorious days shall come, the opportunities will be closed, the door will be shut, and "he that is unrighteous" shall remain unrighteous. These words teach the eternal fixity of that final state, either as wretched or as blessed. Note also that there is "implied the idea of finality in the results of this choice. What he chooses, while the opportunity of choice remains to him, will become destiny, and be changeless forever."

I Come.—There is implied in this statement the idea of urgency, "I come quickly." The time is short, the reward is ready. No time now for explanation, nor excuses. Each must receive his reward in accordance with his conduct. In modern day industrial language, he must get his time and check in accordance with it. The obedient shall receive blessings, and the unrighteous and the unclean shall continue in disgrace.

The All-Inclusive.—Jesus is over all, in all, the life of all, the genius of all, the substance of all, and the creator of all. He was the beginning, and "without him was not anything that was made." Creative power begins and ends in Him. Jesus is the Alpha and Omega of all revelation made to His creatures. There is a certain revelation of God in nature, but Jesus made all things. But what nature lacks in making a complete revelation, Jesus supplies. He is the light of the world. The light shines in the darkness. The moral perfection was the chief glory of Jesus, but nature reveals none of these. In Jesus is perfected the plan of human redemption. In order to realize the ideal as set forth in this comprehensive plan, all power was given unto Him both in heaven and in earth. In Ephesians 1:10 we read "That in the dispensation of the fullness of times, he might gather together all things in Christ, both which are in heaven and which are on earth." Not only this, but He is the Alpha and Omega of prophecy and hence all Scripture. He is the center and central character, the very life of it all. He is set forth in the Scriptures as the way, the truth and the life. Not only is he the first promise made to man, but He is also the last. Jesus is the author and finisher of our salvation. Through Him, the soul dead in trespasses and in sin, is made alive. It is through Jesus that the saints shall meet with final glory. Amen!

(Note.—As has already been announced in these columns, this closes

my connection with this work, and I am taking this method of expressing my sincere gratitude to my many friends who have been so generous in their expressions of approval of my efforts.)

SUNDAY SCHOOL LESSON NOTES.

By M. O. PATTERSON, D. D.

Lesson for January 7.

JESUS THE LIGHT AND LIFE OF MEN.

John 1:1-18.

Preliminary Matters.

Think of it! For the next six months the Sunday School hosts are to dig in the spiritual treasure-mine of that "disciple whom Jesus loved." The very thought of such an opportunity ought to stir us to new earnestness and interest in the study of the gospel of John. May it be the prayer of every heart entering upon this study to discover afresh this marvelous Person whom John presents to us.

By Way of Contrast.—All the gospel writers have one purpose in view—to present the Person Jesus Christ. It is not their purpose to write up His life, but to present the Person Jesus. We have in the four gospels a complete Personality, but not a complete biography. Though the story of His life be incomplete, the revelation of the Person is perfect. From these gospel records "we may not know all He did, but we may know the Doer." Each gospel writer presents the Person, Jesus of Nazareth, from a different angle.

Matthew writes for the Jews and sets Him forth as the Son of David, the Son of Abraham, the Messiah-Savior of the Old Testament.

Mark writes for Gentiles and sets forth "Jesus Christ the Son of God" as the Servant-Savior. Mark's is a gospel of deeds and the Master is presented in His Servant character.

Luke writes for the whole race of man and sets Jesus forth as the "human divine One." His emphasis is upon the humanity of Jesus. Luke's characteristic designation of Him is the "Son of Man."

John sets Him forth as the "divine-human One." His emphasis from beginning to end is upon the fact that Jesus is God as well as man. John's fundamental purpose in writing his gospel is stated in 20:31, "But these things are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." Let it be remembered constantly through our six months' study of this divine-human Person in John's presentation of Him, that such works and teachings are selected as clearly set Him forth as the Savior-Son of God in whom men are to believe in order to have life.

The Prologue Lesson.

Our first lesson is a study of the Prologue of John's gospel, running through the eighteenth verse of the first chapter. This Prologue is the

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gospel writer's "before-speech," which announces his subject and the outline of the entire book. The divine-human Person "the only begotten Son of God" is the subject. The outline is threefold: (1) His existence in eternity; (2) His historical manifestation; (3) His mission. This three-fold plan is seen in the Prologue and runs through the gospel. Let us study these somewhat in detail.

The Eternal Word.

The Word! Strange name to apply to a Person. Not so strange as striking when its meaning is noted. A word is the medium through which thought is communicated. God wills to make Himself known to men. Christ is the medium of such revelation. He took God's thought and made it known. He is God's eternal final Word to the world. The Word then is the preincarnate name of Jesus Christ. Verses 1-5 answer two important questions about Him before His virgin birth: Who was this Person called the "Word?" What did He do?

1. Who was He? In a Sunday School class some weeks ago the question was asked if Christ was before He was born. The answers for the most part were vague and indefinite. He was before His human birth. John tells us three things about Him. First, He is eternal. There never was a time when He was not. "In the beginning was the Word." Second, He was and is distinctly a Person. "The Word was with God." (two persons together.) Third, He is divine; as to His nature God—not the God, but God—"and the Word was God." When the first missionaries went to Japan, they tell

us of a young Japanese who wanted to learn English. They gave him the gospel of John to translate into his native tongue. He was soon worked up to a point of restlessness and agitation. He finally burst out with the question, "Who is this man about whom I have been reading, this Jesus? You call him man, but he must be God." John affirms that He was God from eternity.

2. What the Word was doing before His human birth. Let it be emphasized that He was doing something from eternity. The only begotten Son of God was not idle. Verse 3 states most positively that He was Creator of the heavens and the earth—"All things were made through Him." This statement is not in conflict with Gen. 1:1, for "the Word was God." Not only did He create all things, but He was the Light-giver to the world. "In Him was life and the life was the light of men." He is the source of all life. All vegetable life, all animal life, all spiritual life is derived from Him. His life then, whether communicated as vegetable life or animal life, or above all, spiritual life to man, is the light of men. From "the beginning" to the incarnation may be seen the eternal Word making Himself known through His created works and through His illumination of humanity. The love-rays of His glorious life-light were thrown out across the world's sin-darkness to chase it away. Then comes the portrayal of the death grapple between the light and the darkness—"and the darkness apprehended it not." Two ideas may be found in this forceful word "apprehended." The sin-blinded world was not able to take in the light. The sun shines upon the world to light it up, but the eye into which has been poured hot lead is not affected by it. The heart into which sin has entered loses its ability to apprehend spiritual light. So one idea may be that of human inability. The other idea may be that of conflict. "The darkness overcame it not." The forces of sin-darkness not only in society, but in the individual heart, have ever been set against the light of righteousness. So the darkness as seen in sinful humanity failed to understand, failed to appreciate, failed to overcome, the light of God's revelation through the Word. So the Word was active in eternity making worlds and lighting them up with His own radiant life-light.

His Historical Manifestation.

Verses 6-13 sum up the facts of the historical manifestation of the Word. The key to these facts is found in verse 14, "and the Word became flesh and dwelt among us full of grace and truth." The viewpoint is changed here. We see this Person, the Word, eternal, divine, from a new angle. He took human nature and dwelt amongst men. John pulls back the curtain here and brings before us the most marvelous miracle of divine love ever disclosed to human eyes and hearts, utterly beyond human comprehension. Two facts need emphasis here:

First, that God, the Word, really became man. He had a real human body; He had a human soul; He had a human will. He had everything common with humanity except sin.

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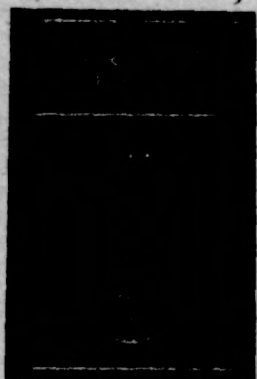
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John lays emphasis upon the reality of His human nature in his first epistle 4:2, "every spirit that confesseth that Jesus Christ is come in the flesh is of God." John presents Him in His historic manifestation as the God-man. Nothing is said in our lesson of the virgin birth recorded by Matthew and Luke but the fact underlies the statement, "and the Word became flesh." He is not called the Word after His incarnation, but takes the human name Jesus who is the Christ of prophecy. His coming unto the world was announced by a God-sent man, John the Baptist (verses 6-8). He bore witness to the Christ that through his testimony men might believe on Him as the Christ.

Second, another fact needing emphasis in this connection is that, in becoming man, Christ began a new method of revelation of Himself. He made the world and lighted it up with His own life-light, but He was not recognized. He became man that men might recognize Him. Even His chosen people, the Jews, did not recognize Him then (verse 11). He did not favor the Christ they were looking for. A few did know Him, however, from the Old Testament picture.

His Mission.

I prefer the word "mission" to describe the purpose of Christ's historical manifestation. He came for a purpose. That purpose is seen in verses 12, 13, 17 and 18. It relates to the Father, to Himself, to men.

1. He came to show us the Father. "The only begotten God who is in

the bosom of the Father He hath declared Him" (explained Him, hath given us an interpretation of Him). He came to unveil the Father-heart of God. A certain disciple hungered for a sight of the Father and said to Jesus, "Show us the Father and it satisfies us." Then came that strange inquiry, "Haven't you recognized me yet, Philip?" "He that hath seen me hath seen the Father * * * I am in the Father and the Father in me." He made the world and lighted it up, but He had to become flesh in order to lay bare God's Father-heart. Whatever He did; whatever He said; whatever He was in character was a disclosure of the Father. The story goes that a slave girl was put upon the block to be sold to the highest bidder. A man of stern features made the highest bid. She looked at him and hated him because she thought him cruel. He said to her that he had bought her that she might be free. Such compassion broke her heart, and she refused her liberty, knowing that slavery to such a master would be the highest liberty. His heart was unveiled to her. God's heart is unveiled to us in Jesus Christ.

2. Christ's assumption of human nature was not only to interpret God as Father, but to fit Him in a special way to be Savior. Not a word in our lesson passage is said about a Savior. But such expressions as "received Him," "believe on His name," "full of grace and truth," "grace come by Jesus Christ," are meaningless apart from a Savior. What is implied here (Continued on page 15)

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TEAMS IN TRAINING

A DEPARTMENT FOR YOUNG PEOPLE

IN THE KEEPING OF THE LORD.

Jennie N. Standifer.

During his first year at college John Kendal was converted and soon there came to him the call to preach the gospel. He responded with joy and gladness, and began to preach to rural churches when barely nineteen. It was while serving as supply one summer to a small church in North-western Texas that he was called to the pastorate of the neighboring church at Fair View. The membership was small and the building a mere shanty, but not having money to complete his college course, the boy preacher thankfully accepted the charge.

The young pastor was consecrated, deeply in earnest and labored with untiring zeal for the upbuilding of the Lord's kingdom. The little church began to grow, but the people were poor and unable to erect a house of worship that would accommodate the Sunday School and increasing congregation.

There was a conference of the church and a new building decided on. A collection was taken and subscriptions made but the amounts given and promised were insufficient for even a very small building. One of the deacons suggested that help be asked from certain well-to-do Baptists who lived on isolated ranches some distance from the railroad, and the young preacher was requested to make the necessary canvass.

"If you put the matter before them in the right light," said one of the deacons, "I believe these men will give liberally. You can use one of my horses and easily make the rounds in a few weeks."

The church as a body concurred in the deacon's plan and one bright autumn morning, after earnest prayer for guidance, John Kendal started on the quest for a church building fund. He visited numbers of prosperous farmers, thriving grain planters and rich cattlemen. With few exceptions they gave generously to the righteous cause for which the young man solicited.

Several flourishing churches were also visited and after an appropriate sermon and a statement of the need of a church building at Fair View, goodly amounts were collected.

Banks were scarce in that section of the West at that time, and only a few checks were found in the collection plates. The amount contributed was several thousand dollars in gold, bank notes and silver. This money the young man carried in the old-fashioned saddle-bags which contained his clothes.

The first night on the homeward trip was spent with an old brother who was a friend of John's father. He was in hearty sympathy with the work, but became very uneasy when he learned that the preacher carried no pistol or weapon of defense.

"You must take my pistol, John," the old man said. "You are apt to meet up with outlaws before you

cross Red River. Rube Burrows, the noted Mississippi outlaw, held up a train over near Vernon one night last week. You need a protection."

"I prefer not carrying a pistol," replied the preacher. "I have only a few dollars I can call my own. This other money is the Lord's. Even with a pistol, one lone man depending on himself would put up a poor fight with a gang of outlaws. I have put this money and my life in the keeping of the Lord, and I have the faith to believe that he will keep in safety what is entrusted to Him."

And notwithstanding the older man's protest, the preacher rode away without the protection of firearms.

All went well through the morning and the early afternoon. The evening shadows were beginning to lengthen when John Kendal drew near a clump of mesquite bushes. Suddenly two men on horseback dashed from behind the trees, and pointing their pistols at his head, ordered him to dismount and hand over his money. For an instant there came the thought of flight as a means of saving the Lord's money. But those two well-aimed pistols seemed an argument for surrender. He promptly dismounted, emptied his pocket book of the few dollars it contained and said:

"This is all the money I have in the world."

"We ain't after them few dimes," replied the taller of the highwaymen. "Hand over the dough you been squeezin' from them rich guys on the cattle and wheat ranches, and the chink you been rakin' in when you passed around the hat in meetin', buddy. Be quick about it, too, for somebody might be ramblin' along this way before we have time for a get-away."

Very deliberately John Kendal dismounted and laid the small amount of silver he had taken from his pocket in a pile by the side of the road. Then he opened the saddle-bags, took out the packages of bills and bags of silver and gold he had collected for the church building.

"This, gentlemen," he said, indicating the money he had taken from his pocket book, "is, as I have said, all the money I own. I have offered it to you upon your demand. Take it or leave it as you please. This other money belongs to the Lord. Before you take it I have a small request to make."

"Speak it out and hurry," growled one of the men.

"I ask the privilege of kneeling and asking the Lord to protect His own before you touch the money."

"Go ahead, and pray lively, old boy," replied the spokesman, with a derisive laugh.

Kneeling in the dusty road, John Kendal began his prayer:

"Oh, Lord, I thank Thee that Thou art a prayer-hearing God, and that Thou dost keep Thy promises to Thy children who love Thee. I thank Thee that Thou hast heard and answered the prayers of Thy servant

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and I ask Thee now to give Thy child, Thy tender watch-care. Dear Lord, I freely give up the money I can call my own, but the instant these men touch the money that has been given for the spread of Thy kingdom, grant that they may be struck dead. Show Thy power, Father, by answering the prayer of Thy servant."

A zeal and fervor and power from on High never known before seemed to come to the young man and he prayed on and on without interruption. In his heart was a vague hope of help from some traveler who might chance that way, but he would leave the way of deliverance to the Lord. At last there was a fervent "Amen" and the preacher opened his eyes. The outlaws no longer stood over him with drawn pistols, but were riding rapidly across the prairie. The Lord had as truly kept His servant and the means for carrying on His work as He had kept Ezra and the little company who journeyed to Jerusalem with the great treasure for the rebuilding of the temple and trusted to the Lord's protection rather than ask a guard from a heathen king.

FROM PLANO, TEXAS.

To the Mississippi Brotherhood.

I drop you a line from the "Lone Star" State.

My being located again in Texas seems too much like a dream to be real.

I had my heart set on going to Magnolia, but while on a visit to my mother in this State I visited the Texas Baptist State Convention, one of the largest religious bodies that meets on this continent. While there some brethren said, "You must go to Plano."

All leadings seemed to be providential, and so I am here.

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The Baptists seem to be in the lead in numbers and religious influence.

The reception accorded me here by the good people makes me feel very humble and unworthy, but by His grace I am determined to prove worthy of the name, "Mississippiplan."

G. W. RILEY.

Plano, Texas.

THANKSGIVING IN WATER VALLEY.

November 30, 1916, was a night with us that will be long remembered by all who met at the church for a real Thanksgiving; and the service was such a sweet one that I felt that you might want to know about it. Our pastor, Rev. A. A. Walker, conceived the idea of a Thanksgiving service and supper. At first some of the members felt that he was wrong, as we could not get the poor to attend the service, but after thorough discussion of the matter it was decided that we would at least try to make it a success. Brother Walker took the lead in the matter. He visited the Sunday School classes and asked the S. O. S. class to decorate the hall. The ladies' class was asked to look after the preparation of the table. All the people were asked to bring large baskets filled with something good to eat. Brother Walker then went out into the highways and asked the merchants to give anything they would that could be used for the supper, and the business men of all denominations, as well as the non-church members, responded nobly to the call. The service was announced from the pulpit and on the streets among both rich and poor. Our pastor said he wanted to fill the Baptist church plum full of people. Then he wanted to try and preach them a plum good sermon, and then he wanted the people to be filled plum full of something good to eat.

When Thanksgiving night arrived, those who said the poor would not attend gladly admitted that they were wrong, for by 7:15 the Baptist church was filled plum full of people. Then with pipe organ, piano and about eight of the band boys with their flutes and fiddles, we made a joyful noise unto the Lord, singing many soul-stirring songs. Brother Walker then carried out his part of the program by preaching a plum good sermon. This concluded the upstairs part of the program. Already we could hear the music below in the Baraca hall for the band boys had preceded us to the hall where they were to play while the people ate. I only wish you could have seen those tables, all of which I am sure would have been 250 feet long and simply loaded down with good things to eat. We had a special table for the children, and when all had been placed the crowd was estimated to be somewhere between 500 and 700 souls. After thanks had been returned, these happy faces were made still brighter by the welcome words "Help yourselves, children." And they did, but were very polite and orderly during the entire service. While they were eating the Sunday

SAFEGUARD YOURSELF

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School workers were seeking out the new faces and urging them to come to Sunday School. The writer asked one little fellow, who from his dress led me to believe that he did not have a Thanksgiving supper at home, these words: "Son, are you having a good time?" I will never forget that expression when he looked up in my face and with a smile said: "Dr. Green, I am having the best time that I ever had in my life."

There were quite a number of visitors and spectators present. After the service was over one man who was a leader in another church, came forward and told Brother Walker that he went there through mere curiosity, but he really believed after watching the entire program carried out, "That it was the grandest thing that had ever been in Water Valley." As a result of this supper we had the largest Sunday School last Sunday that we have had in 1916 and our church was filled with people at the noon and night services. The way the supper was managed it really cost us nothing, but has caused us to see another field of church work that we have neglected. Since our pastor has decided to stay, it seems that the church has taken on new life and we expect to do the best year's work in 1917 that we have ever done. Any church that has never tried to hold a service like this should try just one, and I feel that after that they will do just as we are, look forward to another. We cannot get people saved unless we can get the gospel to them and I am certain that people heard the gospel in Water Valley last Thursday and Sunday for the first time in 1916. Let us take courage as Paul did and go forward in the Master's name.

Yours for service,
JOE E. GREEN, M. D.

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PLEASING MEMORIES.

Being in what you would call the "West," and having reached "the shady side of 50," I find my mind inclined to dwell occasionally on reminiscences. Some of these are so pleasurable that I have wished for the power to give expression to my feelings. Among those who contributed to my early happiness in a helpful way was the lamented A. J. Miller. He was the first man who ever helped me in a protracted meeting and also the first man who ever let me help him. He was so considerate both of my timidity and weakness. He did not require me to do all the preaching, but would take "turn-about" with me, and his private talks were so fraternal, so confidence-inspiring. He was not so much my senior, but seemed to me a veritable man, while I was a child. His noble bearing makes a sweet recollection for my evening of life.

Like unto Brother Miller was the gentle and genial R. H. Purser. He was so quick to see a needed help and so ready to give it. How well I remember a time when he and the

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gifted E. C. Gates carried on a meeting when L was teaching a little private school. As the meeting was nearing the close he suggested that I preach. I tried to beg off—I had not preached but four or five times and never in a meeting. But he urged that if they should preach there a week and not have me to preach it might appear that they had ignored me, and he was unwilling to do anything or leave anything undone that could be construed to mean that he was lacking in appreciation of me. Again he secured my election to be clerk of the Association. When he told me his purpose I remonstrated that I was educationally incompetent. He replied that they paid something for the work and this would help me on at school, but the greatest good would be to bring me before the Association and give me prestige with the people; and furthermore, he had been clerk himself and would help me bring out the minutes. To me this meant that he would do the work and let me have the emoluments. This was both manly and brotherly—it was the very best sort of help to give to a young preacher. From that day I have remembered it with profound gratitude. It produced in me a desire to likewise be a help to young preachers, but I have never been able to measure up to the splendid example set by these noble brethren—Miller and Purser. Brother Miller has crossed over the river; Brother Purser is still with us. Their memories are sacred. Blessings on their loved ones.

In good hope behind the Blood.

R. A. COOPER.

Amarillo, Tex.

NEW ORLEANS, LA.

I succeed Dr. F. C. Flowers as pastor here. He laid a good foundation and I am trying to build on it. Prospects fine; congregations steadily increasing. Have been here two Sundays. Had six additions. Increase in congregations Sunday over pre-

vious Sunday. We are settled down to work. I am impressed with the immense needs of this field and the correspondingly large opportunities. Pray for me. I love Mississippi and call myself a Mississippian yet. Starkville was so good to me on leaving I was almost tempted to stay. I shall never forget them. Happy the preacher who gets that church.

Sincerely,

W. A. JORDAN.

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DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

DR. D. L. FORTENBERRY.

The many friends of Dr. D. L. Fortenberry will be grieved to learn of his sudden death which took place at his home in Hazlehurst on November 27, 1916. He was born near Hazlehurst, January 14, 1854, and at the age of twenty-three was happily married to Miss Emma Grifing. For fourteen years he made his home at Utica, where he practiced successfully his chosen profession of dentistry. About twenty-one years ago he moved back to Hazlehurst, where he has held a large and honorable place in the professional, social and religious life of the community. He was a public spirited citizen, always found on the right of every matter which involved the highest and best interests of the community. His genial nature, warm-hearted cordiality, his sympathetic and gentlemanly bearing toward all, won for him the highest esteem of everybody.

Dr. Fortenberry became a Christian in early life and united with the Presbyterian church, but while living at Utica he joined the Baptist church, and his life as a Christian was singularly pure and consistent. He was always faithful and regular as a member of the church, giving liberally of his time and means to promote its interests. His purity of heart and life was reflected in his daily walk and conversation. His home life was ideal, always cheerful, kind and affectionate. He manifested the highest type of pride in his children, providing for them the very best advantages of education and Christian culture. In his going the family is bereaved of a devoted husband and father, the community a noble citizen, the church a faithful member, and his host of friends a man in whom they reposed their unstinted confidence. He is survived by his widow and three daughters: Mrs. A. T. Towles, of Crystal Springs; Mrs. O. S. Willman, of California, and Mrs. Dr. B. F. Johnson, of Hazlehurst.

C. C. PUGH.
Hazlehurst, Miss.

SIMS.

Late in the evening of October 7 Brother G. R. Sims was called from this world to his reward in heaven.

He was born March 1843, baptized into the fellowship of Beulah Baptist Church in August, 1872, by Elder A. Gressett; married to Cynthia Ann Graham in 1868. To this union were born 11 children, five boys and 6 girls. Of this number only one boy and three girls remain to mourn their loss.

It was our privilege to know and associate with Brother Sims, which was real pleasant, his giving evidence that he knew Jesus as his Savior.

He was laid to rest in Beulah Cemetery after services by Rev. R. L. Breland, his pastor.

R. K. CLEVELAND,
C. A. BRASS,
R. T. ROWLEE,

Committee.

W. M. U. CONFERENCE.

The fourth quarterly meeting of the W. M. U. conference of the Aberdeen Association convened at Houston, Miss., December 6th, 1916.

The meeting was called to order at 10:30 a. m., by Mrs. J. W. Brown, superintendent, and the following program effectively rendered:

Song—"Blessed Assurance."

Scripture reading—6th chapter of John—Mrs. Bigham, of Pontotoc.

Prayer, led by Mrs. Riley.

Minutes of the Pontotoc and Algoma meeting read by Mrs. Salmon and approved by convention.

Appointment of committees as follows:

Enrollment—Mrs. Evans Coza and Mrs. Wade Pearson, of Houston.

Resolutions—Mrs. R. W. Chandler, Okolona; Mrs. Celia Thompson, Houlika; and Mrs. G. S. Bryant, Amory.

Call for topic unfinished business.

Call for topic new business.

There being no business of either nature on hand the reports from the different W. M. U.'s were heard as follows:

Houlika—Mrs. Celia Thompson.

Okolona—Mrs. R. W. Chandler.

Pontotoc—Mrs. J. A. Salmon.

Houston—Mrs. B. M. Smith.

Nettleton report read by chairman.

Vocal duet by Mesdames Ford and Moffatt, of Houston.

Address by Mrs. Salmon, of Pontotoc, "The Needs of Our Association," which she stressed most emphatically the enlistment of our own Baptist women in W. M. U. work.

Paper on "Mission Study Work," read by Mrs. R. W. Chandler, of Okolona.

A questionnaire conducted by Mrs. Brown, on facts, needs and aims of the work, which called forth much interesting and instructive discussion from members on the floor.

Prayer, led by Mrs. O'Bryant, of Okolona.

Adjournment for noon recess.

The afternoon session was called to order at 1:30 with opening song, "Higher Ground."

Next followed the appointment of the nominating committee, as follows: Mrs. Betts, Mrs. Tindal and Mrs. Wheeler, of Pontotoc.

Paper and statistical report on woman's work as read before the State Convention at Columbus by Mrs. Riley.

Miss Traylor next addressed the meeting in a most powerful appeal for the young people and a plea for the enlistment of at least one-fifth of our women. At the conclusion of her talk she threw open the meeting for relevant questions and informal discussions of that phase of the work.

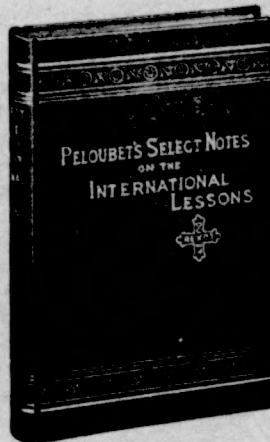
Officers of the conference (Mrs. Brown, Mrs. Chandler and Mrs. Cole) authorized to confer as a committee for the appointment of a superintendent of young people's work for the association to work with and under Miss Traylor.

A most beautifully rendered solo by Mrs. Riley at this juncture followed by a reading from little Master Lonnie Harley Smith.

Report of enrollment committee as follows:

Total enrollment, 66. Pontotoc, 15; Houlika, 6; Okolona, 9; Amory, 7; Algoma, 3; Houston, 27. As

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many visitors came in too late for enrollment, these figures only include those who actually registered as delegates but there were easily ninety or more present in the course of the day.

Report of the nominating committee with the designation of Amory as hostess of the conference in April.

Action was then taken by the meeting to adopt as its name "The Associational W. M. U. Conference" of the Aberdeen Association.

The day's program was concluded with the report of the resolution committee, which was submitted in the following form:

First, be it resolved, That to the W. M. U. of the First Baptist church of Houston we express our appreciation of the cordial welcome given us and the hearty greetings from the local president, our beloved Mrs. Riley; and, further, be it resolved that we hereby express our deep regret at the possibility of losing her, the efficient leader of woman's work in the State, for we fully realize what she has meant to the work socially, intellectually and spiritually.

Second, That we express thanks to Mesdames Ford and Moffat for the beautifully rendered duet which of itself was a spiritual uplift.

Third, That we express our appreciation for the presence of Miss Traylor, whose responses through the morning session were so helpful and whose talk in the afternoon was so full of enthusiasm and instruction.

Fourth, That we express our appreciation of the able way in which our new superintendent conducted the meeting, thereby showing her interest and zeal in the work.

Last, but not least, resolved, That we express to the Houston ladies our appreciation of the most elegant and bounteous luncheon served us at noon, and for their cordial and hospitable entertainment throughout the entire day.

MRS. R. W. CHANDLER,
Chairman.

Prayer by Mrs. Riley and motion for adjournment carried.

MRS. TOM COLE, Sec'y.

BLUE MOUNTAIN JUNIOR B. Y. P. U.

On Sunday afternoon, December 3, 1916, at 2 o'clock, the Baptist young people from twelve to sixteen years of age met with Miss Gardner and Miss Williams in the Lowrey Memorial church to form, and formed, a Junior B. Y. P. U.

The officers elected were: Mr. Searcy Lowrey, president; Miss Rosa Lee Rogers, vice-president; Miss Wilma L. Graham, recording secretary; Miss Gladys Ashby, corresponding secretary; Miss Fay Godwin, pianist, and Miss Mabel Godwin and Mr. Lowrey McMillen, choristers.

We are glad to say that there were forty present at our first meeting and we are hoping for many more in the future.

MISS GLADYS ASHBY,
Cor. Secretary.

COLDWATER.

I have accepted a call from the Central Baptist church, of Memphis, as associate pastor with Dr. Ben Cox, to take effect on January first. I will retain the pastorates of the Central Coldwater and Ebenezer churches. In the former we have discarded all systems of financial solicitations, pledges and collections, and have installed in place a box at the door for a purely freewill offering, thus giving each one opportunity to give as they wish without anyone, even the treasurer, knowing what that gift may be. So far, the result is beyond our expectations, and we think we have solved the financial question wherever the spirituality of the people is sufficiently advanced.

We promised \$100 for ministerial education at the associational meeting at Senatobia, and our offering this month for this purpose is nearly \$150.

God willing, I purpose, by permission of the Memphis church, to deliver a series of sermons on the second coming of our Lord during the week of prayer, in the Coldwater church, taking up this event in connection with prophecy, the Jews, the kingdom, the church and her doctrines. It is astounding that a subject which the Holy Spirit considered of such importance as to mention more often than any other doctrine of either Testament, should receive so little attention by our pulpits.

Yours fraternally,
C. McKAY SMOCK.

SUNDAY SCHOOL LESSON NOTES.

(Continued from page 11) by John, is stated positively in Hebrews 2:17, "wherefore in all things it behooved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." If He be God, if He be man, He is perfectly qualified to save. The old German who had been saved from his sin, put the matter in a fine way, when he testified, "I has a vunderful Savior."

3. "Grace," "Savior," are empty sounds apart from a fallen race. Nothing is said about the fall in our lesson passage. But the grace which came by Jesus Christ and of which He was full was for somebody. It is God's loving favor coming to those who do not merit it. "Grace is love bending to an evildoer. Grace loves, stoops, gives, pardons."

To God as Father, to Jesus Christ as Savior, men assume a definite attitude. They reject Him or they receive Him. There is no middle ground. He came to His own and was rejected. Some received Him. These He gave the right and ability to become sons of God. This right was not conferred by virtue of creation. Sonship to God in this unique, redemptive sense does not come through blood relationships, nor is it at man's disposal to bestow, but comes through the supernatural birth from God, to those who believe on the name of Jesus Christ (verses 11-13).

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SUPERANNATED.

Susan Hubbard Martin.

The young superintendent of the Washington Park Sunday School halted good Deacon Arnold as he came slowly into the Sunday School leaning on his cane.

The young superintendent had not been at the head of the Washington Park Sunday School very long, but he was brimful of new ideas for its progress and advancement. He was a broad-shouldered young man, with a quick decided way of speaking.

"By the way, deacon," he began, briskly, "I wanted to see you about a little matter for just a moment. You know that class of boys that Amos Jeffreys teaches?"

The old deacon nodded.

"Yes," he replied, "I am familiar both with the class and the teacher."

"Well, what I wanted to say was this," went on the young superintendent. "We need new blood in our teaching force in this particular Sunday School. I've been thinking it would be a good thing to get a young teacher for that class of boys. It's a little unpleasant, I know, dethroning these old teachers who have been in the work so long, but if they'd view it from the right standpoint, they'd see themselves where they are hindering instead of helping the work. They ought to know enough to get out of the way when old age comes. It's the young people after all who do things. And see here, deacon, I've a young man already selected to teach that class. Gerald Manley, the paying teller of the Central Savings Bank, he's agreed to take the place if Amos Jeffreys will get out of the way. I know, deacon, if you consider the matter, you can see yourself why it would be a good thing. Boys like young teachers, not old superannuated ones grown gray in service. There's a call from youth to youth, and it applies in the Sunday School as it does everywhere else."

Deacon Arnold for a moment did not reply. He tapped the floor gently with his silver-headed cane.

"Amos Jeffreys has been in the Sunday School a long time, I suppose?" asked the young superintendent, carelessly.

Deacon Arnold nodded.

"Over forty years," he came to this school a young man. His hair was dark then instead of white, and his step as quick as yours. There wasn't a likelier young man anywhere than was Amos Jeffreys at that time. He had wonderful success, too, in his teaching. The first thing he did when he came into this church was to ask for a class. He didn't waste any time about it, and he's kept at it ever since. In fact, I can scarcely remember seeing him absent a Sunday since that time. In all those forty years, through rain or shine and heat and cold, he's been faithful to that class—and—"

"Yes, yes," interrupted the young

superintendent, somewhat impatiently, "we all know how good he is, but the question comes now, what is best for the boys? We must think about that. I know you will agree with me that a man past seventy is not capacitated to be a leader of the young. Knowing him so well, I thought perhaps you would—" He stopped.

"Tell him to make way for a younger man," supplemented the deacon, with a keen look. "Well—I can't do it. I've seen Amos Jeffreys at his best. I've seen him through forty years, giving his attention, his thought, his time, his prayers to Sunday School work. I couldn't tell him that it is the opinion of his superintendent that it would be better to put his class, his cherished class, into other hands. Why, sir, it would break his heart. If the progress of this Sunday School depends upon the removal of such men as Amos Jeffreys, why, sir, we had better stay where we are. If his past years of service count for nothing, if at the last of a life like his, he is to be dispensed with like a worn-out garment, I can't be a party to it. Get someone else to tell him. I cannot."

The old deacon's voice trembled.

"You may get a new teacher for that Sunday School class, Mr. Superintendent, it is true, but you will walk over a broken heart to do it."

He paused.

"If I were you," he went on, "I'd let God take the initiative. God will know when it is time to say 'enough'."

Just at that moment a tall, thin, cleanly shaven old man came up to where they stood. His faded mild eyes were softly shining.

"Good morning, deacon. Good morning, Mr. Norris," he said, happily. "A beautiful morning, isn't it? Yes, I came early. I wanted to look over my lesson a bit before the others came in. It always helps me to just sit quietly in the house of God. He reveals Himself very often to His children at such times."

He smiled.

"Did I tell you I'd persuaded young Harris to join my class?" he added. "He's a clerk down at the postoffice. He never would be approached on religion, but I've been talking to him. I hope to see him here this morning. It makes me feel I'm good for something yet. And, by the way, Mr. Norris, I've spoken to the minister, but I wish you'd, too, go down and see Jimmy Sears. Jimmy's been a little wild, but I've been reading the Bible to him. He's about made up his mind now to take a stand for Christ—and, oh, yes, I wanted to show you something."

He drew from his pocket a beautiful New Testament with gilt-edged leaves. "One of my boys sent me this from Nevada," he went on, proudly. "Deacon, you remember Billy Randall? I received it only yesterday. Billy said he bought it especially for me, because it had such nice large print. Billy remembers, I am growing old, but, praise the Lord, I can still teach my boys."

He smiled again.

"Do you know," he said, looking at the young superintendent, "that that class of mine keeps me young. I get something from those boys that builds me up all week. It's the

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spirit of youth, I suppose, that reflects a little of its eternal springtime even on an old fellow like me. At any rate, it makes life worth living."

"There comes young Harris now. He's kept his word. I must go and meet him."

He walked away somewhat stiffly. His white hair shone in the sunlight. There was a stoop to his shoulders. He was indeed an old man. Both the young superintendent and the old deacon looked after him. Then the deacon's eyes traveled back to the young superintendent's face.

"Now," he said, slowly, "you heard what he said. Do you still want me to tell him?"

The young superintendent suddenly wrung the withered old hand. "No," he said. "No, may the Lord forgive me for my unholy meddling—but I didn't know. I didn't understand."

He paused. "I think after all," he said, "I can find something else for young Manley."

The old deacon nodded.

"Aye," he answered. "Let the old teacher be; let the old teacher be—forty years—what a fine young man he was." He laid a hand almost tenderly on the young superintendent's shoulder. "You meant the best," he said, "but I think you understand a little better now of how it would be with him should that class be taken out of his hands. It's his life. Let him bide until God does the removing. You're young, and I'm old, and by the prestige of my years I can say

this to you. Never plan on advancing your Sunday School if you must break a human heart to do it."

The young superintendent nodded humbly.

He had learned his lesson.

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